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THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

वरुण भिक्षुदे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्वार्य
हिताय सुखाय देवमनुस्सार्न । देसिण भिक्षुदे धम्मं आदि कल्पाच्चं मज्जे कल्पाच्चं
परिवोसान कल्पाच्चं सास्यं सब्बज्जनं केवलपरिपुच्चं परिमुद्धं ब्रह्मचरियं पकासेष ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1933

PRESENTATION OF A BUDDHIST RELIC TO THE 25569 MAHABODHI SOCIETY

In November 1931 I had the honour under orders of His Excellency the Earl of Willingdon, Viceroy and Governor-General of India, to present to you certain well authenticated relics of the Sakya Sage, Gautama Buddha, which had been discovered by Sir John Marshall in a group of chapels attached to the Dharmarajika Stupa in the Chir Tope mound at Taxila. The same high authority has decided to present to you today on the occasion of the first anniversary of the opening of your Mulagandhakuti Vihara, a relic, which is also, in all probability, a body relic of the Blessed One, and which was unearthed by Mr. A. H. Longhurst, late Superintendent, Archaeological Survey, Southern Circle, in a stupa at Nagarjunikonda in the

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THE MAHA-BODHI

[JAN. & FEB.

Palnad Taluk of the Guntur District of the Madras Presidency.

The name Nagarjunikonda is reminiscent of Nagarjuna, the reputed founder of the Madhyamika school, and an enthusiastic promoter of Mahayanism. The excavations on this site, which were commenced in 1926 and completed in 1931, have brought to light Buddhist monasteries, temples, a large stupa, several smaller ones, bas-reliefs similar in material and style to the famous reliefs from the Amaravati stupa and a large number of inscriptions in the Prakrit language and Brahmi characters of the 2nd or 3rd Century A.D.

The stupa, in which the relic being presented to you was found, is 106 feet in diameter and must have been a building of primitive type similar to those depicted on the bas-reliefs from Amaravati and those found at Nagarjunikonda itself. On plan this stupa is built in the form of a wheel of which the spokes are represented by walls radiating from the centre, the open spaces between them being divided up into 40 chambers and all filled up with earth to minimise the cost of construction. (The drum and dome of the stupa had disappeared in ancient times. At the four cardinal points the drum was provided with rectangular platforms each supporting a series of five pillars referred to in the inscriptions as Ayaka pillars. As many as 17 out of these 20 pillars have been recovered, and most of the principal inscriptions found during the excavations are engraved on the lower portions of these pillars. Other valuable inscriptions occurred on the floors of the apsidal temples and on sculptured beams and slabs.

These inscriptions belong for the most part to the kings of the Ikshvaku dynasty of Southern India, who ruled during the 2nd or 3rd Century A.D. One of the rulers of this dynasty named Siri-Virapurisadatta was already known from inscriptions found at Jaggayyapeta in the Kistna District. The new inscriptions have supplied the names of two other kings of this dynasty and the names of their wives and other female relations. These rulers themselves were followers of the Brahmanical faith, who performed Vedic sacrifices like the

“Maha Bodhi”

Buddha Gaya Matha Bo 'i Society
Representative India
Recent Japanese Delegate. Y.
" " Kuzawa
Ceylon. Dharmapala Mahantana
" K. Gunaratna Bhikshu
China. To-chia fame, Yong-ho-kong
Chittagong. Krishna Chandra Choudhary
Secretary, Antislavery Assn.
" Babu Gurbach, Chandra Dewan
Head letters from Chakma, Sub-chief.
" Ajmal Kaur Dewan

The Secretary read letters from Prince
Chandradat of Siam supporting the movement.
Mong Shoung, Secretary of the Pali Text
Society, Rangoon, Lie Edwin Arnold
Baron Harden Hickey of France.
Mr. Pabazawa ^{said} ~~stated~~ that he has received
an authorization by the Nishi Hongu-ji
Temple authorities to announce to the
Conference that they are willing to buy
the temple from the Mahant.

Y. Hs. Paer, Japanese Delegate said
that he is come as to make inquiries
about the Temple. and that if the Instant
gives a written document, stating the
~~for~~ amount he wants for the Temple
that all the Sects of Japan would
then raise the funds for the purpose.

After long discussion it was resolved
that a deputation should not wait on
the Mahant ~~and~~ to make any proposal
about the purchase of the Duttja Temple.
It was resolved to call for subscriptions
from all Buddhist Countries to build
the Monastery.

It was also resolved to establish a Buddhist propaganda and to undertake the ^{translation} publication of Buddhist texts into the Indian Vernaculars.

Resolved to send an informal notice
of this meeting to the Indian English

Engl^{ish} Newspapers.


The meeting adjourned at 12 P.m.

Shamapala Nevaritarana

Andersson

30 October 189.

For Japan

Y. Ato. 

C. Tokuzawa

For Ceylon

Kozon Gunaratana
Dhammapala Navastarana

For China - Thowchia Lama

Chittagong. - Kuchma lah Chaudhri.

Seay Buddhist Association

१। गुरुदास चण्डा (Gurudha Chandra Chandra).
 २। अमल खान (Amal Khan).

Agnihotra, the Agnishtoma, the Vajapeya, the Asvamedha, etc. The ladies, however, were ardent votaries of the Buddhist religion and responsible for the erection and consecration of the various sanctuaries mentioned in the inscriptions. The inscriptions begin with a salutation to the Buddha honoured by the Lords of the Gods, who has acquired supreme spiritual wisdom, compassionate to all sentient beings, the bull and musk-elephant among great spiritual leaders, who is absorbed by the best of elements (*Dhatuvara*), born of the Ikhaku race, who has shown the road to welfare and happiness to Gods, men and all beings, and who had set in motion the Wheel of the Law pertaining to the Eight-fold Path, which last event, as we all know, took place at Sarnath. The documents then eulogize the munificence of the donors, their charity to Sramanas, Brahmanas and the poor and destitute and specify the pious foundations consecrated by them for the happiness in both the worlds of the families to which they belonged. As many as three separate religious sects of the Buddhists are mentioned, viz., the Aparamahavinaseliyas, the Bahusutiyas and the Mahisasakas, all of which received attention from these Ikhaku rulers.

The relic was found in one of the outer chambers into which the lower portion of the Great Stupa had been divided up. It was enclosed in a small round gold box $\frac{3}{4}$ " in diameter, which has remained intact. The silver casket, however, in which this gold box was in its turn enclosed had been crushed by the debris which had likewise smashed the outer earthen pot. Other contents of the earthen pot included beads of white crystal, gold flowers, tiny pearls etc., similar to those usually found with such relics. This deposit must obviously be the sacred deposit which the Great Stupa was intended to enshrine and the fact of its having been buried at a spot other than the centre of the Stupa may have been due to a desire to protect it from sacrilegious hands.

That the Stupa was an object of special veneration during the 2nd and 3rd Centuries A.D. is obvious enough from the

numerous structures built around it by pious votaries and the many dedicatory inscriptions engraved upon them. A lengthy inscription engraved on the floor of the apsidal shrine No. 2 records a list of important foundations dedicated at Nagarjunikonda and other places in its neighbourhood which were erected for the benefit of the fraternities of Ceylonese monks who had propagated the Buddhist doctrine to such distant lands at Kashmir, Gandhara, China, Tosali, Aparanta, Bengal, Vanavasi, Tambapanni. Unfortunately, none of these inscriptions makes a specific reference to the bone relic being presented to you, but that it is a body relic of the Buddha himself appears to be well borne out by the fact that in several of the inscriptions the Great Stupa at Nagarjunikonda is definitely named as the Mahachetiya of the Blessed One, which can only mean that it was meant to enshrine a relic of the Great Teacher. The discovery of such a relic at Nagarjunikonda is not to be wondered at, seeing that authentic relics of the Master were found in 1892 in a stupa at Bhattiprolu in the same District. According to a Buddhist text of a late date entitled Aryamanjusrimulakalpa yet another relic of the Buddha must have been deposited in a stupa at Dhanyakataka, which, however, has not yet been definitely identified.

You, Reverend Sir, had invited the Honourable Mian Sir Fazl-i-Husain, Member of the Executive Council of His Excellency the Governor-General in charge of Archaeology, to present this relic to you on this auspicious occasion. Owing to the exigencies of public business, it has not been possible for Sir Fazl-i-Husain, to his great regret, to comply with your request. He has, however, deputed me to do so, and I have now great pleasure in making the presentation.

DAYA RAM SAHNI,

Director General of Archaeology.

Dated 27th December 1932.

THE ORDINATION OF THE VEN'BLE SRI DEVAMITTA DHAMMAPALA

It is the dying desire of the Founder of the Maha Bodhi Society to be ordained into the Higher Order of Bhikkhus, and in accordance therewith Eleven Chief Priests and four Bhikkhus with Mr. Rajah Hewavitarna, are leaving Ceylon on the 9th inst. to take part in the holy ordination which is to take place at Holy Isipatana, Sarnath, Benares on the 16th inst. It is the first historic ordination that is going to place at the holy place where The Blessed Lord Buddha Gautama established the Dharmarajya 2521 years ago. For nearly 800 years there had been no ordination ceremony held at the hallowed site. On the same day the Viceroy, Earl of Willingdon will visit the Mulagandhakuti Vihara and enshrine the Holy Relic of the Lord Buddha in a gold casket. It is proposed to erect a Torana similar to the one at Sanchi in commemoration of His Excellency's visit. In height it will be 36 feet high and 12 feet wide. The design has been prepared by the well-known architect Mr. Chatterjee. It is said in the Buddhist scriptures that when a person enters the holy Order of Bhikkhus that the Devatas rejoice because a Bhikkhu is expected to

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou.

"The Lion of the Law, the Lord of Mercy perceiving the true cause of human woe, immediately forsook the sweet rest of quiet wilds, and He became the Teacher of Mankind.

"To benefit mankind is the first step.

" 'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation.

"Yea, if he conquers, Nirvana shall be his. Know that the Bodhisatva who liberation changes for Renunciation to don the miseries of Secret Life is called "thrice Honoured". A Saviour of the World is he.

"Voice of the Silence".

MONK'S MISSION IN LONDON

TO CONVERT BRITAIN TO BUDDHISM

I have just come from a quiet room that looks towards the sunset, and in which a Buddhist monk sits surrounded by strange paintings, writes a special correspondent of the "Daily Herald" in mail week.

His head is close cropped and he wears the orange cloak of a Buddhist monk.

His name is Shri Rahula Sankrityayana, and he broods on converting Britain to Buddhism. He is the assistant priest in charge of the Buddhist Mission, which has its temple in Gloucester-road. He collected the centuries-old paintings, many of which are on silk, while on a pilgrimage to Tibet.

They are of old teachers of the Buddhist faith, Dalai Lamas and pious Emperors of the past, and are on view to the public from to-day.

I asked Rahula about the Buddhist Mission.

"There are many thousands of Buddhists in Britain," he said, in good English. "We have no record of their names, but we can tell by the number of books which we sell how many adherents we have."

"Do you seriously hope to convert Britain to Buddhism?" I asked.

"Buddhism is a complementary religion," he answered. "We do not seek to force it upon anyone. We have no violent methods.

"Buddhism can free the world, because it frees the individual from self. It is the only way. If Europe were Buddhist there would be no danger of war, and the struggle which goes on in your industrial system would cease. Is that not something?

"We teach that there is suffering in the world, and that there is a cause for that suffering, and that if you find the cause is self."

BUDDHISTS WAKE UP! RESCUE BUDDHA-GAYA!

The Hindu Temple at Guruvayur belongs to a certain class of people in Travancore. They would not allow the so-called low class Hindus to enter the precincts of the Temple. One Kelappan is going to starve himself to death by fasting if the Temple is not opened to the socially low. Mahatma Gandhi has written to the Chief of the Temple, known by the name of Zamorin that if he does not let the Kelappan people enter the sanctuary that he would, on behalf of Kelappan, starve himself to death by fasting. All India has taken up the question, and from all parts of India the Zamorin is being solicited to let the Kelappan people enter the Temple at Guruvayur. All India is astir and there is every hope that the Zamorin will listen to the voice of the united public. The popular saying is "the voice of the people is the voice of the gods." We hope the Zamorin will listen to the voice of a united people and open the doors of the Guruvayur Temple to the socially low. When the Brahmans were powerful they made laws for their own benefit, and the non-Brahman class of people were reduced to serfdom. Travancore is the native land of Sankara. It was during the period of his active life, 1145 years ago, that he became the leader of the neo-Brahman revival. For 370 years Sankara was the undisputed master of the field of religion in South India, when Rāmānuja appeared and began preaching the ethics of Vaishnavism. The religion that Rāmānuja preached was more tolerant than the exclusive Saivite form of Advaita Vedanta. Travancore Brahmans are fanatically bigotted in upholding the vicious principles of caste differentiation.

Two thousand five hundred twenty one years ago the

Buddha Gautama proclaimed the Gospel of Universal brotherhood, preaching the new doctrine of Interdependent Causation, of Karma, Rebirth, Nirvana, of mercy, loving-kindness, compassion, non-cruelty and of ceaseless meritorious activity for the welfare of all beings. This wonderful teaching was accepted by the Aryan people of Northern India and the Gangetic Valley, whose beneficent influence extended beyond India. For a period of 1850 years the Buddhadhamma continued to exist in India. But its back was broken first in the Panjab then in the United Provinces, 300 years previous to the invasion of Panjab by the cohorts of Mahmud of Ghazni and Mahammad Ghorî. In South India Sankara was preaching a crusade against Buddhists when Mahammad Karim was fighting to conquer Sindh in the year 747 A.C. Mecca is the central shrine of the followers of Islam. Thirteen hundred years ago Mahammad made it the capital of his religion. One hundred years after his death Syria, Palestine and Persia were conquered by his followers, and Jerusalem went into Moslem hands. In 1010 A.C. the Holy Sepulchre was destroyed by the Moslems. At the council of Clermont in 1095 presided over by Pope Urban II, the first crusade to rescue the Holy Sepulchre was determined upon. Urban's address picturing the distress of Jerusalem fired the heart of the assembly and multitudes took the Cross. (Encyc. of R. & E. Vol. 4, p. 195). Seven Crusades were organized at different periods to rescue the Holy Sepulchre. It continued to remain in Muslim hands for nearly 700 years, and at last, during the Great War, the British defeated the Turks and Jerusalem fell into British hands, Jerusalem is now being administered by the British, and the Holy Sepulchre is now under Christian domination. It is an interesting history for the Buddhists.

Bakhtiyar Khilji conquered Magadha in 1200 A.C. and destroyed the great Buddhist shrines at Nalanda, Buddhagaya, Rajgir etc. Buddhagaya remained in Moslem hands till the year 1727, when the adjoining village of Mastipur was given over to faqir Mahadeva by the Emperor Shah Alam.

Jerusalem is now under Christian control, Mecca is prohibited ground except to Moslems ; the temple of Vishnupad at Gaya is under the followers of Vishnu ; the Visvanath temple at Benares is under the Saivite Brahmans, Pawapur, the sacred place of the Jain community is under them ; but the holiest central Shrine of the Buddhists is under the control of the Saivites who hate *Buddha* because they say that Sankara destroyed Buddhism ! It is time that Buddhists of Japan, China, Burma, Siam, Ceylon, Cambodia, Korea, Tibet, Nepal, Arakan and Chittagong should combine to rescue the Holy Site where Our Lord attained the Supreme Enlightenment of *anuttara sammāsambodhi*. The sacred shrine is being daily desecrated by the menials of the Saivite Mahant. The sacred Image of the Lord is daily transformed into a Bhairava by painting red paint on the forehead of the Image and covering the head with a dirty cloth. No Buddhist is there to offer flowers, or a light, all evening and night darkness reigns in the holiest of Buddhist shrines.

Buddhists of Asia wake up from your sleep and rescue your holiest Shrine, which is yours, and do not allow a *pāsānda* Saivite menial to desecrate Your Holiest Shrine.

THE BUDDHA DHARMA

The eldest, the supremest and the chiefest of all human and divine beings is the Blessed Lord Buddha. For four *asankhya* and a hundred thousand *kalpas* the Bodhisatva Sumedha birth after birth practised the ten *pāramitās* in order to reach the supreme place of *anuttara sammāsambodhi*. To become a *pratyeka Buddha* one has to fulfil the *pāramitās* for two *asankheyya kalpas*, and to become an *Arhat* one has to practise the *pāramitā* for one *asankhya kalpa*. The Bodhi-

satva Sumedha received his first initiation at the sacred hands of the Buddha Dīpaṅkara. Thereafter from the following Buddhas: Kondañña, Maṅgalo, Sumano, Revato, Sobhito, Anomadassi, Padumo, Nārado, Padumuttaro, Sumedho, Sujāto, Piyadassi, Atthadassi, Dhammadassi, Sidhattho, Tisso, Phusso, Vipassi, Sikhi, Vessabhu, Kakusando, Konāgamano, Kassapo.

The ten pāramitās, are, Dāna, Sila, Nekkhamma, Pañña, Viriya, Sacca (Satya), Khanti, Adhiṭṭhāna, Mettā, Upekkhā.

In English they are Ceaseless charity, Observance of the higher moral virtues, Renunciation of vulgar pleasures and amusements, Acquisition of the Wisdom of Nirvāna, Unswerving truthfulness, Forgiving patience, Development of Will-power, All-embracing love to all living beings, and perfect Equanimity. The ten pāramitās are elucidated in the 550 Jātaka book.

To reach the supreme heights of nibbānadhātu the Pāramitā path is the only path. There is no other. To become the personal disciples of a Sammāsambuddha it is necessary to receive the initiation from a previous Buddha. Our Sariputta the great, the righthand disciple of Our Lord, received his initiation at the hands of the Buddha Anomadassi. At first it was his intention to become an omniscient Buddha, but later on he gave up the idea and adopted the Srāvaka-pāramī path. The coming Buddha Metteyyo will appear after a million years, not as some think a few hundred years hence. Some Europeans have thought that the Buddha Metteyyo appeared five hundred years after the Parinibbāna of the Buddha Gotamo. It is due to the misunderstanding of the pronouncement made by Our Lord when He said that the Religion would have lasted in perfection for a thousand years if women did not enter the Bhikkhuni Order, now that they are determined to enter they will have to practise the Eight garu dhammas, and be obedient to the Bhikkhus. The unconverted therefore imagined that the Religion had lasted five hundred years, and since Jesus had appeared 500 years after the parinibbāna of Our Lord, they imagined that it was the

Buddha Metteyyo that had come in the form of the Carpenter of Galilee. No Buddha takes birth in any other country except the Middle country of India, and only in the family of either a Brahman or Kshatriya.

The muddle-headed are bamboozled by some who say "since the Bodhisattva began his work, when He took that work over from the Lord Buddha, He has manifested as Sri Krishna and the Christ. Later He sent His messenger the Prophet Mohammad, and now He is once again doing the work with Krishnamurti as His vehicle". Neither Sri Krishna, Jesus nor Mohammad had practised the pāramitās, and to use them as messengers by the Bodhisattva is a confounded distortion of Truth. Neither Hindus, Moslems nor Christians have any idea of the Pāramitā path, and to mislead them is a sin. The Bodhisattva idea is exclusively Buddhistic. Those who talk about Bodhisattvas without studying the Pali scriptures are downright swindlers. The Sakya Prince Siddhartha was born at Kapilavastu 2556 years ago, He made the great renunciation 2527 years ago, He became the supremely enlightened Buddha 2521 years ago, entered the anupādisesa nibbānadhātu 2476 years ago. Then there was no Jehovah, Siva, Vishnu, Kali, Durga, Allah, Jesus or Mohammad to preach any kind of theosophical doctrine. For 1400 years the Wisdom Religion of the Lord Buddha extended from Sindh to the shores of Japan. India was the only land of perfect freedom. The Brahmans had not usurped the supreme place which by right belonged to the Lord of Compassion. The Jina of the Nighantas was a contemporary of the Lord Buddha and no other. Sankara the Kerala Brahman appeared 1440 years after the parinibbāna of the Lord Buddha. He preached the doctrine of discord, and elevated the Brahman hierarchy and reintroduced animal sacrifices. Thenceforth India began to decline. Just at that time the Moslems were hammering at the gates of Sindh. Sankara was ignorant of the tornado that was approaching India proper. For nearly 200 years his neo-Brahmanism spread in India. Then came Mahmud Ghazni

with his army of bandits to plunder Panjab. From that time onwards India became the prey of the foreigner, and for the last nine hundred years the masses have been enslaved by both the Brahmans and the Moslems. The Brahmanical hierarchy did not want the happiness of the teeming millions of India, they only thought of their caste and their belly god. They wanted animal sacrifices to be made to Kali, Durga, and other blood-thirsty gods and goddesses. Ahimsā is a doctrine repulsive to them. Compassion is not in them. If they had they would not have written the Dharmasastras extolling themselves and reducing the millions of Sudras to become their slaves. This horrid doctrine took root in India, and freedom of thought was banished from Indian soil.

Then came the Moslem invaders who were the embodiments of destruction. They massacred men, women and children, burnt the libraries, destroyed the temples and converted millions to the Arabian faith. From the time of Mahmud of Ghazni unto the invasion of Nadir Shah it was one campaign of destruction and plunder.

Happily for India the British are in occupation to-day, and there is hope that they will have compassion on the teeming millions of the poverty-stricken in India. India wants the Buddha to teach the doctrine of compassion and freedom. He taught the great Gospel of *Freedom*, freedom from the fear of demonical gods, from foolish rituals and ascetic practices and egoism and social freedom from the tyranny of caste, inaugurated by the Brahmanical lawgivers. Hundred millions are slaves to-day of social customs and demonical gods who love blood more than man, whose priests think it is more meritorious to kill than to give life.

The Buddhadharma was too sublime a doctrine for the priestly hierarchy. The popes, archbishops and Arabian teachers want sacrifices more than mercy. Instead of theological Christianity the Christian preachers should preach the religion of mercy, which was taught by the Hebrew prophets. They should try to practise the ethics of mercy as taught by

Isaiah and Amos. Jehovah says "I am full of the burnt offerings of rams, and the fat of red beasts and I delight not in the blood of bullocks, or of lambs, or of the goats. Isaiah, Ch. I, 11-18, Amos, Ch. 5.

For nearly 2000 years Europe and west Asia have been deluged by the blood of animals. India after the destruction of the compassionate religion of the Lord of Mercy became a vast slaughter-house first by the Brahmans, then by both Brahmans and Moslems, and today by the Christians as well.

INDIAN RELIGIOUS TEACHERS

The first religious teachers of the world appeared in India. India is the land of Religion. The Buddhas, Jinas, Arhats, Pratyeka Buddhas appear only on Indian soil. China had two great religious Promulgators who were almost contemporaries of the Buddha and Niganta Nāthaputra. The first religious persecutor of the Buddhasāsana was an alien, by the name of Pushyamitra. Helped by the Brahman priests he assassinated his emperor and usurped the throne of the Mauryas. In the time of Sri Harsha there were two others who persecuted the Buddhists—Mihirkula and Sāsanka. The former was a Hun who entered India from the northwest. Sasānka was king of Assam, who destroyed the Temple at Buddhagaya. In south India, Sankara, the Kerala Brahman appeared as the great opponent of Buddhism in the 8th century and persecuted the Buddhists with the help of Brahmans. The great Buddhist University of Kancipur was destroyed by Sankara and made into a Saivite shrine. After Sankara came Rāmānuja who preached against the Advaita mata of Sankara, and promulgated the Visishtadvaita religion, making Vishnu the chief god of the Vedanta religion. When Sankara was preaching against Buddhists the Moslem Arabs were waging war with the people of Sindh. Moslems entered the northwest provinces of India

under Mahmud of Ghazni who destroyed the Buddhist viharas and subjugated the country. From that time onwards India was the happy hunting ground of Moslem Arabs, Afghans and Mogul Persians. After Ramanuja came Madhva who preached the Dwaita form of Vedanta.

Chronologically the following table may be of use to the Buddhists. Sankara appeared 1440 years after the parinirvana of the Lord Buddha. He died in his 33rd year.

1810 years after the Parinirvana appeared Rāmānuja. He preached the doctrine of Visishtadvaita which is against Sankara's Advaitavedanta.

1880 years after the parinirvana appeared Madhva who preached the Dvaita form of Vedanta, extolling Vishnu as the supreme God. He was a bitter foe of Sankara. Sankara appeared to him as the incarnation of the devil.

2030 years after the parinirvana appeared Rāmānanda.

2040 years after the parinirvana appeared Kabir. He lived for 78 years. He was born in 1440 A.C. and died in 1518.

After Kabir appeared Nanak. He was born A.C. 1469.

2140 years after the parinirvana appeared Chaitanya in Nadia, he preached the religion of Sri Krishna.

After Chaitanya appeared Dadu. He was born in A.C. 1544 and died in 1603.

2376 years after the Parinirvana appeared Ram Mohan Roy, just 100 years ago.

After him came Maharshi Debendranath Tagore and Keshub Chandra Sen. Swami Dayananda Saraswati appeared in the Panjab and began preaching the Vedic doctrine in 1863. He was born in 1824. Died in 1883.

In 1879 came from America Madame H. P. Blavatsky and Col. H. S. Olcott to preach Theosophy. Madame Blavatsky died in May 1891, and Col. Olcott in February 1907.

In 1884 appeared Sri Ramakrishna and died in 1886. He was born Feb. 1833. Vivekananda was born in Jany. 1862. Came under the influence of Paramhansa Ramakrishna in 1884. He began preaching in 1897. Died in July 1902.

Anagarika Dharmapāla came from Ceylon to revive the Buddhasāsana in Middle India and rescue Buddhagaya, January 1891. He was born in Sept. 1864.

Annie Besant came to India in December 1893 to preach Theosophy.

THE SCIENTIFIC CONCEPTION OF THE KARMA DOCTRINE

When our Lord Buddha began His mission of promulgating the New Doctrine there were sixty-two forms of faiths in existence in Middle India. They are given in the *Brahmajāla* suttanta of the *Dīgha Nikāya*. A translation of the Suttanta is given in the "Dialogues of Buddha" published by the Oxford University Press.

The popular aspects of religion may be classified under three heads, viz., *Pubbekatahetu vāda*, *Issaranimmāna vāda* and *Ahetu appaccaya vāda*. The first connotes that whatever suffering we go through is due to our previous deeds done in former births ; the second that everything is due to the activities of a Creating Lord ; the third that things happen by chance without cause producing no effect. In the *Sāmaññaphala* suttanta, *Dīgha nikāya*, is given the religious views of the six religious teachers who were contemporaries of Our Lord. The study of Pali scriptures is a necessity to those who wish to understand the existing condition of things twenty-five centuries ago in the holy land of India. Modern Europe was then in a state of pagan barbarism, and only Greece had a civilization. All Asia was then in a high state of civilization. The Lord Buddha appeared at a crisis in the religious history of Asia, and India was then considered to be a kind of beacon-light to other countries in Asia. Progressive history begins with the appearance of Our Lord. Other religious reformers with the exception of Nigantha Nātaputra were of the common social order. Confucius and Laotze in China taught the sublime teachings

which had helped to make progress in this world and in the next. Confucius was a statesman and he was interested in the moral and political order of things in China. He was a conservative and wanted no change. He looked to the past, and found that China had progressed morally, socially and politically, and he wished that the old order should be re-established for the welfare of the people of China. Laotze was a philosopher who wished to see the moral and the spiritual aspects of human character well developed. Lord Buddha was the elder of both Chinese reformers. Plato, Socrates, Heraclitus, Democritus appeared after the Lord Buddha. Among the great thinkers of the world the Blessed One was the oldest. The Religion that the Blessed One promulgated was scientific, based on the law of interdependent causation. There is no theology or any metaphysical dogma therein as is found in other religions. The Promulgator was born a prince of the Sakya family of Kshatriyas tracing their decent to the great Ikshvaku of the Solar Race. The Sakyas were noted for their aristocratic descent and declined to give a princess to the King of Kosala. In the Ambaṭṭha sutta, Dīgha Nikāya when Ambattha the young Brahman scholar went to Kapilavastu he did not receive a cordial reception at the hands of the young Sakyan princes ; and he, very much offended abused the Sakyas in the presence of the Blessed One. It is interesting to note the method adopted by the Blessed One to stop the insolent attitude of the young Brahman. He was a noted scholar, and a pupil of the great Brahman teacher Pokkarasāti.

The Blessed One loved freedom, and He wished that every one should enjoy perfect freedom both here and hereafter. He was against priestcraft, rituals, ascetic practices, sensualistic kāmāyoga, superstitions, astrology, prophetic prognostications, magic, occultism, etc. He was the first humanitarian to preach compassion to animals, the first to preach the ethic of universal brotherhood, of loving-kindness to all living beings in the ten thousand world-systems. He taught the principles of a higher morality unknown to other religious founders and a

discipline required for realizing the supernormal condition of the highest psychic happiness in perfect consciousness on this earth, and a super-normal doctrine of a transcendental psychology never before known either by gods or human beings. He taught the laws of a descending and ascending ethical heredity, and a sociology based on biology.

Brahmans in India were noted for their arrogance as we find in the Assalāyan suttanta in the Majjhima Nikāya. They built their caste ethic on the foundations of social purity. He who reads the Grihasutras compiled by the Brahman lawgivers can find out how cleverly the Kshatriyas, Vaishyas and Sudras were made to serve them. Of all the European races the British are noted for their exclusiveness. They have learnt this ethic from the translations of the Grihasutras ; and to govern the millions of Dravidians and Aryans they found that Brahman diplomacy was necessary. "If the small community of Brahmans can control the teeming millions of India by means of social ethics, why should we not also adopt the Brahmanical ethic of superiority and treat all Indians with that hauteur exhibited by the Brahman to non-Brahmans." The Brahmans are hated by the millions of Sudras and the so-called Depressed Class, but the latter are compelled to worship them because of the opiate of ceremonial religion taught to them by the priests who are Brahmans invariably. Brahmanical insolence is based on political science. Compassion is not in the Brahman's heart. It has to be impregnated anew. At the initiation the young Brahman is inoculated with the germs of caste arrogance to treat the non-Brahman with supercilious contempt. The non-Brahman from his birth gets the germ of subservience inoculated by the Brahman priest. All this charlatanism was exposed by the Blessed One during His 45 years of altruistic service to gods and men. It is a pity that the non-Brahmans do not study the Buddhadhamma which would be of great service to them to become morally independent. But they are like the opium-eater. The poisonous germ of servility is ingrained in their consciousness for generations, politically and socially and the

ethics of pubbekatahetu (purva karma) keep them contented, producing psychic indifference in their undeveloped mind.

All religions posit of the existence of a Creating Lord. Selfishness prompted a certain class of cunning people to expound views of a Creating Lord. They became the priests who monopolized the ritualistic performances and by cunning obtained the sole right to enter the sanctum sanctorum. The cunning methods adopted by the priests are found in the Brahmanical as well as in the Jewish Old Testament. Read the story of Uzziah in II. Chronicles c. 26. 17-20. The strange thing is that the Deity always takes the side of the priest. The Brahman priest when he instals the image of the god warns him that the deity is installed not for the Brahman but for the non-Brahmans, and that the God must listen to the Brahman if he wishes to get offerings, otherwise he will be removed from the ceremonial altar. The Brahman tells the God that he is above him by right of birth, and the poor God obeys silently. In the case of Uzziah, God made him a leper, and the priests wrote it down for the guidance of both king and priest of the future. The Blessed One exposed both the creating Lord, the former of his ignorance, the latter of his chicanery.

To save the teeming millions of the people of India the dissemination of the Buddhadharma is needed to-day. It will save the people of Europe from priestly and capitalistic domination as well.

Dhamma dipā viharatha, Dhamma saranā anañña saranā.
Attadipā viharatha, atta saranā anañña saranā.

WHAT IS NIRVANA

Muddleheaded dogmatic theologians being unable to properly comprehend the lofty psychology of the Abhidhamma, slaves of sensualism, and monotheistic anthropomorphism, with no analytical knowledge of biological science, clinging to the pagan abominations of crude Semitic animistic superstitions originated in the backwaters of Arabia, when confronted for the first time with the more grand psychic doctrine of the BUDDHA, were puzzled to form any conclusion of the ultimate condition of the perfected man and the ineffable state to which he enters after the death of the physical body. Living in the world of destructive sensualism with the negation of all ideas of compassionate renunciation, depending on a vicarious saviour who died centuries ago, who taught no ethic of a higher morality, nor shown the way to higher states of dhyanic consciousness, which could be realized in perfect consciousness on this earth by leading a higher life of psychic godliness, came to the conclusion that the Nirvana that Our Lord taught must be simple annihilation because there is no visible background of egoistic personality where they could sing glory, glory, glory to the Lord God of Hosts!! Brutality, selfishness, arrogance, fanaticism, superstitious ceremonial ritualism are the constituents of theological religion. The ethics of the Noble Path promulgated by Our Lord belong to an exalted plane of super-divine consciousness. He who wishes to realize the ineffable state of Nibbāna, Sanskrit Nirvāna, have to give up clinging to hybrid monotheistic theological principles which originated in the muddled brains of the Church fathers of the early centuries of the Christian era. Jesus failed in his mission on earth. He left a few disciples who had no liberal education except that of catching fish in the sea of Galilee, cowards who fled when their Master was arrested by the armed men in the

Garden of Gethsemene, and who went back to their former trade after the crucifixion of their Master, these few fishermen became the expounders of the Gospel of the Risen Christ. Peter who denied Christ was a coward. Jesus had rebuked him by the words "get thee behind me Satan". At the so-called ascension of Jesus only a few were present, and nothing extraordinary had happened, but suddenly at the Pentecost appeared Peter and began preaching a strange doctrine which few could understand. According to Matthew at the ascension there were only eleven disciples present, who worshipped him but some doubted. The final scene before the ascension as recorded by Matthew is not in accordance with the account given by Mark, and the account given by Luke is different from either Matthew and Mark. And the account given by John in chapter 21 is a rigmarole, nothing to do with the ascension but a repetition of what happened at the so-called last supper!

Modern professors of Christianity do not follow the ethics of the sermon on the mount, nor can they do any kind of magic as told in 16th chapter of Mark. They enjoy the sensual life, live in mansions and palaces like the cardinals, monsigneurs and bishops of the Catholic church, and the bishops and archbishops of the Protestant church, and preach a materialistic doctrine of sensual enjoyment both here and after death in heaven. The heaven as recorded in the Revelation is a pandemonium where 1,44,444 saints sing Alleluia, salvation and glory unto the Lord our God! The Revelation is a gruesome account of locusts, dragons, scorpions, horses with heads of lion etc. Only an opium-eater could give such a horrid description of the things that he had described in this book. Surely no Christian would like to go to such a heaven where pandemonium reigns! And it is the professors of this religion that are expected to understand the supremely sublime holy teachings of Our Lord. It is like comparing the fishermen of the sea of Galilee to the righteous emperor of India, the great Asoka!

Nirvāna is for the holy brahmacharis, who are full of mercy, compassion, pity, kindness, who are perfectly pure, who renounce the ignoble pleasures of the sensual world, living in a realm of immeasurable peace and infinite happiness, not for the blood-thirsty, arrogant, conceited jackals, who eat carrion. Modern European civilization is due to the hardworking, poorly paid men of science, not to the bloated prize bulls of theology. Suffering Humanity requires a superior religion of Compassion based on scientific analytical rationalism. The religions based on Semitic Arabian sensualism and foolish anthropomorphism will not help suffering Humanity. Follow the Noble Doctrine of the Tathāgata, the all-merciful Lord Buddha without delay, and happiness will reign on this earth.

BUDDHISM IN ENGLAND

LECTURE DELIVERED AT THE LONDON Y.M.B.A.

BY DAYA HEWAVITARNA, SECRETARY Y.M.B.A. (LONDON).

(Continued from last issue from p. 551).

Therefore, my friends, I do not think that on a subject like this I should speak more than is absolutely necessary. I have placed before you three great international problems, while I personally believe that it is of no use for another man to point out anything, but rather that you should do the thing yourselves. What is religion after all? It is a spiritual prescription that must be analysed by all mankind and general theory is arrived at by particular efforts as illustrated in the remarks of the Buddha mentioned, and which he knew by practising them during life after life. Though Mr. Gandhi is not a Buddhist but a Vaishnava, yet for our purpose he may be said to be so and it will do him no harm to be considered a Buddhist. He says "If you want to make your enemy

understand your own aspirations it is no good shooting him down, because you introduce into his heart hatred by giving him pain". Therefore the greatest thing is to try to get the spiritual interpretation of life through religion.

Well my friends, I do not know whether you are all Buddhists and possibly any Christians in the audience will not agree with my point of view but after all every man whether Christian or Buddhist, Parsee or Mahomedan, must use his own perspective and his own point of view. If you are going to solve these great problems about which I have spoken to you, you need not take my view because I am a Buddhist. My view is good for me because I have grown up in that particular religion but if you are not a Buddhist and cannot accept my point of view, I say, be a good Christian as we are trying to be good Buddhists. After all religions are various manifestations of an inner realisation that is enshrined in the hearts of all, any may be linked to a hill to the top of which you can go from any side, from the west, east, north or south. We are all fellowmen searching for light and each one is doing his or her own share in the solution of the great international problems of the world. As it is a quarter-past-eight, I hope that in this short talk that I have given you, you will understand that you and I must get on, for what is the use of fighting and killing. If there is another war, the amount of money that will be spent and the blood spilt will cover Europe. Feel as a brother, for the world is bound by a great spiritual tie that cannot be overlooked ; so shall we have done our share towards the problems of prohibition, the white slave traffic and War.

NOTES ON EXCAVATION & OTHER PRELIMINARY LUMMINI-GARDEN

(Carried out in the Cold Season at the Beginning of 1932).

SITUATION.

Lummini Garden,* the Birth place of Lord Buddha and famous by its modern name of "Ruminidehi" is approximately in 83°-17' east longitude and 27°28' north latitude.† This sacred place is within the bosom of the Nepal Kingdom and lies one mile to the north of Padria village in Majhkhanda Goshwara, district Butwal. The rivulet Tillar (mentioned by Hwen Tshang as "Oil River") flows on its east at a distance of about 1½ furlong. The adjoining railway stations are (1) Nautanwa on its east, and (2) Naugarh on its south, (both on B. & N. W. Rly.). The former though at a distance of 10 miles has no easy access to the site on account of certain wide streams in the way. While the latter is connected via Birdpur (District Basti) with the Nepal boundary line near Kakrahawa bazaar through a motorable road of about 15 miles length. The further 5 miles distance up to the destination has already been taken in hand and the most of the same being constructed in the last working season. It is expected to be completed within a few months during this cold season.

* The pronunciation is exactly the same as given in the inscription on the Asoka's pillar at the site and not as *Lumbini*.

† Ascertained from the modern maps of "Survey of India".

The figures of some important publications differ much specially the longitude as given 80 in the notes by S. M. Shastri, M.A., and in Cunningham's *Ancient Geography of India* (1924) pp. 711 takes the position almost out of the western boundary of Nepal, and as 85 in Smith's *"Asoka"* 3rd Ed. pp. 223 show the place near Kathmandu. (I think these to be clerical or printing mistakes.)

PAST HISTORY.

In about 249 B.C., this sacred spot was visited by the Emperor Asoka under the guidance of his preceptor Sthavira Upagupta. The Emperor caused one stone pillar to be erected there to mark the traditional scene of the birth of Gautama Buddha. This identical sacred spot was successively visited by many pilgrims from far and wide occasionally. Out of these the famous records of Chinese pilgrims *viz.*, Fa-Hsien and Hwen-Thsang (Yuang Chwang) who visited this spot in about 400 A.D. and 636 A.D. respectively throw much light on the various details regarding the ancient place. The latter mentions the existing stone pillar clearly. Besides these another Chinese pilgrim known as Wuk Ung visited the spot in about 764 A.D. He tells about the great stupa at the spot where Lord Buddha was born. Thus this historical place seems to be the cause of attraction for a long period up to the close of 12th century. But after that owing to the decline of Buddhism in India till the 19th century no historical record of any prominent visitor is obtainable and so this sacred place seems to be in a neglected condition for a long period of about 7 centuries, and was lying in the shape of a low mound caused through the accumulation of debris over the scattered ruins of its masonry structures.

PRESENT DISCOVERY.

In the year 1896 under the permission of the Nepal Darbar Dr. A. Fuhrer,* Archaeological Surveyor U. P. while visiting the late General Khadga Shamsher Jung Bahadur Rana, Governor of Palpa near Padria village chanced to see the

* He is alleged to have published some imaginary reports regarding the antiquities in the Terai (*vide* Smith, "Asoka" pp. 224), but this discovery of his is admitted by the same author in the same book pp. 221 and is further acknowledged by Watters in his book Yuan-Chwang's Travels Vol. 2, (1905) pp. 16.

Copy of the inscription and the translation is attached. (*Vide* sheet No. 8, of this report.)

pillar, and after removing the debris for 3 ft. discovered the inscription which fixes with absolute certainty the birth place of Gautama Buddha. And thus this spot again became an object of interest.

FURTHER EXPLORATION AND IMPROVEMENT TO THE SITE.

A few years after Dr. Fuhrer's discovery Mr. Purna Chandra Mukherji of the Archaeological Survey of India carried out the excavation for some time (the details are given in his report on the Antiquities in the Nepal Terai, Calcutta, 1901, pp. 57-58). He partially explored several strata of the earlier building over which the present temple exists, but these were again covered with debris. During the last decade a Dharmashala was constructed on the east portion of the locality by the orders of the Nepal Government and the temple of Queen Maya Devi was reconstructed with pucca masonry. The pillar was surmounted by a cement cap and also the well near dharmashala was made pucca.

THE PRESENT SCHEME.

At last under the regime of Late Highness Maharaja General Sir Bhim Shamsher Jung Bahadur Rana, G.C.S.I., G.C.M.G., K.C.V.O., Itang-Pawating-Syun-Chyan Lun-chyang Syan-Chyang, Prime Minister and Supreme Commander-in-Chief of Nepal, this sacred place received a special consideration. And in the year 1930 the orders were passed for the framing of necessary estimates for the exploration of the site along with the restoration to the old object and for the provision of a rest-house for the visitors with a motorable road leading from the British India border to the site. Consequently, under the guidance of Supradipta Manyabara General Pratap Shamsher Jung Bahadur Rana, Governor of Palpa a scheme was prepared by the writer of these notes which was eventually sanctioned last year.

THE ACCOUNT OF THE WORK DONE.

In the middle of the month of January, 1932, I with the 3 officers from Palpa were deputed to the site to carry out the works there. A Sub-Overseer and a skilled mistry were engaged for the help in the supervision and other necessary details etc. The first task of clearance of the jungle and wild trees etc., being over, the necessary levels of the site were recorded.* To ascertain the condition of the pillar under debris and also to know its entire depth an exploration trench running from west to east and just touching one side of the pillar was dug. In this way the entire depth could easily be reached without any danger of collapse to the pillar till the earth round the pillar's base showed no sign of "Made earth" and a soil resembling the adjoining fields were noticed. Here the pillar's base slightly projected and roughly dressed, was also met. No further digging was considered necessary. The whole of the pillar appeared to be cut of a single piece of rock of sandstone and very nicely polished. It measured 25 ft. from the upper portion of the base to the top. This pillar has a crack traversing it in a straight line from the top to just below the inscription and no trace of the same was seen downwards. The pillar tapers slightly with a circumference of about 8 ft. 8 in. round the base, 7 ft. 5 in. near the inscribed portion and about 6 ft. 6 in. at the top. It is slightly leaning to the west at present, though it is not known since when it is so. The inscription faces west (towards Kapilavastu) and is in 5 lines, the height of the letters is about one inch. The trench was filled in again for about 9 ft. leaving the bottom line of the inscription about 2 ft. above the present level of the ground after the excavation. Thus leaving the pillar again in a safe condition protected by its original masonry platform repaired from the excavated side.

After leaving the pillar safe as before the excavations

* It is not possible to include the other technical papers and maps etc., prepared from time to time in these limited pages.

were extended further on all sides of the same, which revealed a row of 7 stupas with an average diameter of about $7\frac{1}{2}$ ft. and spaced from 2 ft. to $4\frac{1}{2}$ ft. from one another. Now, as Fa-Hsien describes, the baby Buddha had walked 7 paces after birth. And also taking the idea that generally the bath and other necessary requirements are arranged close by on such occasions, few of the stupas can readily appeal to the common sense to be built over some of the sacred jobs as mentioned by the noted Chinese pilgrims. This ideal holds good only till of course some decisive jobs are discovered or announced. (For description of these places see Beal's Buddhist Records of the Western World, part 1, pp. 59 of sect. on the introduction pp. 25 part 2, 1885 Edition). Behind these stupas there had appeared a wall 65 ft. in length and about 6 ft. in height. It turns at both ends meeting east-west-walls forming part of some large structure under the temple. Nearly all the brick works are tilted in different directions. Many different masonry structures scattered all over the excavated area have been found, the noteworthy being the groups of small votive stupas on the south of the temple and on the north-west corner of the Dharmashala.

THE REST HOUSE AND THE ROAD.

On another minor mound on the south-west of the main mound the building works of the rest-house and servant quarters were started. The former has been raised to 12 ft. height and the latter's foundation are filled in. Both of these are expected to be finished during the present working season. As for the road 4 miles distance has been constructed for motor traffic.

LIST OF IMPORTANT FINDS.

1. Stone Image of Lord Buddha in preaching posture measuring $8\frac{1}{2}$ " by $5\frac{1}{2}$ ". (Found on 13th Feb., 1932).
2. Stone Image of Shree Ganesha in two pieces, viz.,

hand and chest the former measuring 8" by 5" and the latter 5" by 4". (Found on 14th Feb., 1932).

3. Stone Image of Lord Buddha in two pieces, one leg missing, original size 18" by 10" (Found on 14th Feb., 1932).

4. Stone Image of Lord Buddha in meditative attitude (Dhyana Mudra). Head missing, measuring 7" by 7". (Found on 19th Feb., 1932).

5. Stone Image of Lord Buddha in earth-touching pose (Bhumisparsha Mudra), measuring 7" by 5". Head broken. (Found on 24th Feb., 1932).

6. Terra Cotta head of Greek design. (Found on 1st March, 1932).

7. A black clay finial. (Found on 2nd. March, 1932).

8. A very beautiful moulded or engraved figure of Lord Buddha seems to be of the tough yellow clay with very fine details. (Found on 9th April, 1932).

Last year it was the start of the work and many preliminary arrangements and want of an organised skilled labour affected the progress. Such difficulties are over and the nature and system of the task is now understood by the local workmen and other supervising hands. So the reveal of many important objects and antiquities are expected during the present working season.

The Present Ruler His Gracious Highness Projjwala Nepala Tara Atipravala Gorakha Dakshina Bahu Prithuladheesha Maharaja Yuddha Shamsher Jung Bahadur Rana, K.C.I.E., Prime Minister and Supreme Commander-in-Chief, Nepal is taking a keen interest in this work. In course of his inaugural address delivered on the 16th October, 1932 after his formal entry in the city (in connection with the Sindur Yatra Ceremony) the following proclamation was made :

"Both as a Hindu Stronghold and a seat of Buddhism the ancient shrines and sites in the country are many and command veneration of the faithfuls and archaeologists alike from far

and near. These demand our attention to preserve the traditional culture."

GOKALCHAND NOGRATHA,
Assistant Engineer,
Palpa Province,
In charge, Archæological Works,
Terai, Nepal.

Lummini,
Date 3-12-32.

POST SCRIPT.

Besides the above the exploration work were carried out at Sitamari near Tribeni Ghat revealed important relics last year. The spot was visited by me. It is situated at a distance of about one mile from the Tribeni Ghat between the Gandak and Sone Nadi. It is said some 9 or 10 years back a sal tree fell down and while uprooting it exposed some images lying under and it attracted the surrounding people who poured in from time to time to pay their homage. Last year's excavation yielded further images and several coins etc. The images are of good black stones not locally found. These are fairly large and full of fine details and the rest are of local sand stones. One of these images has resemblance with Bodhisatva (Lord Buddha before enlightenment) and there are some seals and stone figure like Dharma-chakra etc., which too seem to be of the Buddhist sculpture.

As regards the pucca works revealed there the temple and well are of fine ashler stone masonry, while the rest—foundations etc., are of ordinary type. The bricks used of different sizes.

Details were reported to His Honour Supradipta Manyabara General Kaiser Shamsher Jung Bahadur Rana K.B.E., who has got vast knowledge of this subject and I had to agree to

his opinion about this place being more likely to be "Ram Grama" as mentioned by Chinese pilgrims.

GOKALCHAND NOGRATHA,
Assistant Engineer,
 Palpa Province,
 In charge, Archæological Works,
 Terai, Nepal.

Lummini,

Copy of Asoka Edict on the Pillar (at reduced scale).
 Language used in the 3rd Century (B.C.) in Pali letters.

It reads line by line as follows :—

- (1) Devana-Piyena PIYADASINA lagina-visativasñbhisitena.
- (2) Atana-agacha mahiyite hida-Budhe-Jate SAKYAMUNI-ti.
- (3) Silā vigadabhi-cha kālāpita silāthabhe-cha usapāpīte
- (4) hida BHAGAVAM-jāte-ti. LUMMINIGAME ubalikekate.
- (5) athabhāgiye-cha.

English Translation.

When King Piyadasi, beloved of the gods, had been anointed 20 years he came himself and worshipped (this spot) because the Buddha Sakyamuni was born here. (He) both caused to be made a stone (capital) representing a horse and caused a stone pillar to be set up (in order to show that the Blessed One was born here. He made the village of LUMMINI free of taxes and paying (only) an eighth share (of the produce).

GOKALCHAND NOGRATHA,
Assistant Engineer,
 Palpa, Province,
 In charge, Archæological Works,
 Terai, Nepal.

Date 3-12-32.

PRACTICAL INSTRUCTIONS TO BRAHMACHARIS

Our Lord Buddha taught the doctrine of the holy perfect life whose consummation is the realization of eternal happiness—the state of Nirvana, which is two-fold—Upadhisesa nibbāna, and anupādisesa nibbāna. The first stage is to follow the precepts. It is absolutely necessary to have faith in the Lord Buddha as the incomparable Promulgator of Eternal Truth. It is necessary to have faith in the life-giving Dhamma and in the Sangha of perfect men, who have reached the super-divine state of Arhatship.

The eight rules are for the householder. To abstain from destroying life, taking things not given, sexual pleasures, lying, uttering harsh words, slandering, unprofitable conversation ; taking intoxicants ; taking solid food after the sun passes the meridian ; dancing, sensual music, foolish shows, wearing garlands, perfumes, cosmetics, and other unguents to beautify the skin ; using high and broad beds. Those who wish to live the higher life to realise Nibbāna (Nirvāna) should wear the yellow robe, and live in a Monastery, and beg his food and not touch or ask for gold and silver. He has to follow the Eight Principles of the Perfect Path. They are

- (1) To have Perfect Views, *i.e.* to study the 12 bases of law of interdependent causes and effects ; to study the four sublime Truths : that there is pain, suffering, misery unhappiness, that such are due to Ignorance, that all such sufferings can be annihilated ; that the Way is the 8 fold Noble Path.
- (2) Perfect Desires. To adopt a life of Renunciation of ignoble sense pleasures ; of showing mercy to all, and of loving kindness to all. These two categories form what is called in Pali Pañña, Sanskrit Prajñā, supercosmic Wisdom.

- (3) Perfect Speech. To abstain from falsehood, slanderous speech, harsh words, and unprofitable conversation. To speak truth always, to use such words as will create concord not discord, to use sweet mellifluous words of peace and harmony, and engage in conversation that tend to progress, to meritorious activity etc.
- (4) Perfect Deeds. To abstain from destroying life ; from taking things that belong to others ; from all sensual demoralizing associations ; to save life, to make others to abstain from destroying life ; to practise charity, to observe the perfect life of physical and mental purity.
- (5) Perfect Livelihood. To abstain from selling animals to be slaughtered ; liquor and other narcotics ; poisonous substances ; selling human beings ; and murderous weapons.
- (6) Perfect Endeavour. Persevering effort to destroy evil thoughts that have arisen ; persevering effort to prevent evil thoughts to arise ; persevering effort to create good thoughts, persevering effort to retain and increase good thoughts.
- (7) Perfect Memory. By continuous analysis of the human body physiologically, anatomically, biologically memory is to be strengthened ; by continuous analysis of sense feelings and sense organs in their threefold aspects ; analysis of thought-consciousnesses in their 89 aspects ; analysis of the 5 obstacles to psychic progress, and of the 7 principles of Wisdom to psychic expansion and growth.
- (8) Perfect concentration of Purified Meritorious Thoughts by the practice of the *Four Jhānas* or *Dhyāna*.

The ten evils *dasa akusala* that have to be avoided daily are :—

Killing, stealing, sexual immorality, falsehood, slander, harsh words, useless unprofitable talk, covetousness,

hatred, and avoiding the acceptance of unscientific views.

The Ten Good things *Dasa Kusala* that are to be practised daily are :—

Giving charity ; observing the ethical rules of morality ; creating and developing meritorious thought activities ; showing reverence and hospitality ; serving others and nursing the sick ; offering the result of meritorious acts to others ; acceptance of the results of meritorious deeds thus offered ; preaching the Dhamma ; listening to the Dhamma ; clarifying the mind from false theological views.

SRI DEVAMITTA DHAMMAPALA.

FORTY ONE YEARS' WORK OF THE MAHA-BODHI SOCIETY

The Maha Bodhi Society was founded by the Anagarika Dharmapala at Colombo on the 31st May 1891 (Buddha Year 2435). In July he brought four Bhikkhus from Ceylon to Buddhagaya where they took up residence at the Burmese resthouse. In October he gave his first lecture at the Albert Hall in Calcutta, on 31st October an international conference of Buddhists was held at Buddhagaya. On the same day the Lt.-Governor of Bengal, Sir Charles Elliott visited Buddhagaya. In May 1892 Dharmapala established the Maha Bodhi Journal which is now in its 41st year. For 17 years the Society had no established headquarters in Calcutta, and thanks to the generosity of the late Mrs. Foster, the Society was able to get a fixed habitation in Calcutta in July 1908. In 1903 the Society was able to get the Government of Bengal to have the Maha Bodhi Dharmasala built, the Society supplying the money. In 1893 the late Col. Olcott visited Burma as Director-General of the Maha Bodhi Society and got the Buddhists to contribute

to the Maha Bodhi work in India and the Burmese Buddhists contributed the sum of Rs. 13,000 which was deposited in the Bank in the name of the Trustees. This money Mr. Dharmapala was able to get in 1902 to build the Dharmasala. In February 1895 the menials of the Mahant of the Saivite Math, Krishna Dayal Gir, assaulted the Bhikkhus and removed from the altar of the Temple, the beautiful image of the Buddha which was presented by the Buddhist congregation of the Tentokuji Temple, Tokio to the Maha Bodhi Temple. This gave rise to litigation and the great Buddhagaya Temple case was the result. The High Court judgment declared that the case should have been brought before a Civil Court, but however the Judges declared that the ownership of the Temple should be declared by a Civil Court, and that the Buddhists have the right of worship in the Temple. It was the intention of the Saivite Mahant to transform the Temple into a Saivite temple ; but happily that was prevented by the timely action of the Maha Bodhi Society. Had the Society not built the Maha Bodhi Dharmasala there would have been no place for the Buddhist pilgrims to stay when they visit the holy site. The Mahant is like the dog in the manger. He is a Saivite and as such he is a foe of our holy religion because he says it is his duty to oppose the revival of Buddhism, since it was Sankaracharya who drove out the Buddhists from India. If the Buddhists were like the early Christians they would have started a crusade to get back their holy Buddhagaya ; but modern Buddhists have not the enthusiasm to leave their homes like the Crusaders to come to India and fight for their rights. The struggle that is going on in India today under the inspiration of the Mahatma Gandhi is an eye-opener to the Buddhists of Asia to get their holiest Shrine from the hands of the Saivite usurper. If there were a few Buddhists to undertake the Satyakriya they could get back the Temple from the hostile hands of the Mahant. The Government of Bengal without consulting the feelings of the Buddhist community of Ceylon, Burma and Chittagong handed over the Temple to

the Mahant in 1890. It was an illegal act, because the Temple was handed over to the king of Burma in 1877 for repair, and the king Mindoon Min decided to restore the Temple and revive the Dharma in India. The unfortunate king Thibaw lost his kingdom in 1885, and the grand project of his royal father could not be consummated. The times are now in favour of the Buddhists, and it is hoped the Buddhists will unite to rescue the Temple from the hands of the inimical Saivite. The holiest Temple must be rescued at any cost. Throughout the year the sanctorum where the Image of the Lord is enshrined has not even a flickering light. Darkness reigns throughout the year. It is a crime and a sin to allow the holiest Temple to be thus neglected. A menial gets on the altar and desecrates the Image by painting a red mark to transform the holy figure into a demon which the Hindus call Bhairava. The mahant has money and he is willing to spend any amount of money to keep the temple in his possession. The Government of Bihar connives at the action of the Mahant and hesitates to do what is just and right. The Buddhists of China, Tibet, Japan, Cambodia, Ceylon, Siam, Burma must wake up and take action to rescue the Temple. They should visit the holy place by the thousands like the Moslem pilgrims who visit Mecca yearly by the hundred thousand and then we shall get the Temple. Or the Indian Buddhists must wake up and recover the Temple and make Buddhagaya a centre of living Buddhism. The Government of Bihar in a complacent way says what they have expressed in the letter printed elsewhere. If the Buddhists are seriously inclined they are sure to get their Temple. But they must work with a united will. The British Indian Government is indifferent to take part in religious controversies because it is an alien administration. But when the united will of the Buddhists of Asia demand that their Temple must come into the hands of Buddhists then the Government will wake up from their present apathy. It is for the Buddhists to wake up and work with a united will.

The Maha Bodhi Society has done its duty for forty years,

and the Founder is now old and very ill and he may pass away in a few months, and it is for the living Buddhists to work and save their holiest Shrine.

CORRESPONDENCE

No. 5140-P.

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

From

The Chief Secretary to the Government
of Bihar and Orissa,

To

The Director-General and Founder of the Maha Bodhi
Society, 4A, College Square, Calcutta.

PATNA, the 21st November, 1932.

*Subject : Desecration of the Bodh-Gaya temple by the
menials of the Mahant of the temple.*

Sir,

In reply to your letter No. 2476, dated the 30th October, 1932, I am directed to refer you to the letter No. 1076-P., dated the 5th September, 1921, from the Private Secretary to His Excellency the Governor of Bihar and Orissa to the then Manager of the Mahabodhi Society (copy enclosed) and to say that the respective rights in the Bodh-Gaya temple of the Buddhists and Hindus were settled by the Government of Bengal when the Gaya district was still included in that Province and the Governor in Council sees no reason to suppose that the matter should be reopened at the present

time. He has no reason to suppose that any obstacle is placed in the way of Buddhists who desire to worship in the temple.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) Illegible.

for Offg. Chief Secretary to Government.

No. 1076-P.

GOVERNMENT OF BIHAR AND ORISSA.

From

W. B. Brett, Esqr., I. C. S.,

Private Secretary to His Excellency the

Governor of Bihar and Orissa,

To

The Manager, Mahabodhi Society,

46, Beniapur Lane, Calcutta.

RANCHI, the 5th September, 1921.

Sir,

I am directed by His Excellency to reply to your letter of the 2nd August, 1921. His Excellency understands that the question of the respective rights of the Buddhists and the Mahant of Budh Gaya in the Budh Gaya Temple was settled after very careful consideration by the late Government of Bengal before the matter was allowed to reach its resent position. He also understands that the Buddhists are at the present moment allowed to enter and worship in the temple without hindrance. His Excellency does not find anything in your letter or the article to which you refer which leads him to suppose that the matter should now be reopened. If, however, you have any fresh facts to adduce regarding this question, he would prefer you to approach the local Government either

in the form of a memorial or by an official letter addressed to the Secretary to Government in the Department concerned.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) W. B. Brett,

Private Secretary.

A DETAILED ACCOUNT OF THE ANNIVERSARY CELEBRATION AT SARNATH

On the 27th of December, 1932 the anniversary of the opening of the Mulgandhakuti Vihara was performed at Sarnath. The place was well decorated both by the Buddhists establishment as well as by Tibetan and Japanese pilgrims. The attendance was fair and varied. Speaking generally the celebration was a success. They were accompanied by the addition of a huge bell of brass gilt in gold, weighing about 8 maunds., a present from the United Buddhist Society of Japan. This bell was ceremoniously fixed up. Its peculiarity is that it contains inscriptions in Japanese characters as well as in Sanskrit of the 8th Century thus combining the cultures of India and Japan. Besides the bell, a most beautiful drum, of Japanese make, was presented to the Vihara by a Japanese priest. In addition to these two valuable articles the Government of India presented to the Maha Bodhi Society, a relic of Lord Buddha, discovered in a chapel at Nagarjunikonda in the Madras Presidency. It may be noticed that this is the second relic which the Government of India has been kind enough to present to the Society. The ceremony of the presentation was performed by Rai Bahadur Lala Daya Ram Sahni, Director General of Archæology, in the Museum building. There was attendance at the ceremony of presentation of many noted people from the city of Benares as well as

many gentlemen of high position like Mr. Justice Bidhe and others from outside. The Relic was handed over along with a description in gold letters, by the Director General to a Sinhalese High Priest, from whom the Relic was transferred to the Secretary of the Society Mr. Devapriya Valisinha who carried it on his head ceremoniously in a procession from the Museum round the Dhamek Stupa to the Vihar and after a perambulation of the Vihara three times it was conveyed to the strong room of the temple. During the three days of celebration it was exposed for worship to the public in a glass case. Thousands of people visited the temple to see the relic and pay their respects to Lord Buddha. Usual illuminations were made in the evening at the Dhamek Stupa and the Vihara. When presenting the Relic, it may be mentioned, Mr. Sahni delivered a very interesting speech, detailing the circumstances under which the discovery of the relic was made and establishing the authenticity of the relic. Rev. Devamitta Dhammapala the leader of the Maha Bodhi Society being unable to attend owing to illness, sent a printed message which was read by Pt. Sheo Narain of Lahore. He added his own remarks to the effect that the name of Mr. Sahni will go down to posterity when the history of the revival of Buddhism in India will be written. Mr. Sahni as an excavator at Sarnath, as a Superintendent of Archæological circle and now Director General of Archæology will be remembered by generations to come as a person of learning, scholarship and research, a gentleman who always has been taking keen interest in Buddhistic matters and to whose labours and zeal Maha Bodhi Society is deeply indebted. We attach with this short account a copy of his speech, a copy of Ven. Dharmapala's message and a copy of the description of the relic which will be preserved in the archives of the Vihara along with a similar description of a relic (discovered in Taxila) presented to the Society last year. We have every reason to expect that some day we shall have larger collections of relics in Sarnath, which is growing into an international Buddhist centre. During the

celebrations the public has the advantage of a series of sermons and lectures, a brief description of them will not be out of place. But before we do so, we have to mention that the image of Buddha Bhagwan was gilded with gold by a Tibetan official, Mr. Laden La, C.B.E., a rais from Darjeeling. The back-ground was florally painted in bright colours by a Tibetan painter brought by the said gentleman with him giving the image a splendour rarely to be found in India. Altogether the image now presents a most fascinating appearance. It is to be mentioned to the credit of Mr. Laden La that he personally worked and bore the entire cost, by no means small of the gilding and the painting. To avert to the lectures delivered on the 27th December. A lecture was delivered on the "Buddha Dhamma" in Hindi by Swami Sacchidananda Saraswati. It was much appreciated chiefly because he did not make any comparisons which are always odious. He concisely outlined the principles of Buddhism which were of course highly appreciated. In the evening Mr. Madho Prasad Khanna entertained the audience with a lantern lecture in which he produced on the screen some well-known incidents of Lord Buddha's life. While he showed slides he read life sketch of Lord Buddha in excellent Hindi. His lecture was followed by a recitation of Paritta including Dhammachakka Sutta. On the 28th a lecture was delivered by a Sinhalese gentleman Mr. Laksman Senaviratne, B.A. (Paris) in English which was brief yet very philosophical and descriptive on the present condition of European peoples. The topic chosen was "How Buddhism would salvage a decadent world". The audience listened to the lecturer with rapt attention because he was a Christian before but embraced Buddhism here. Pt. Sheo Narain also delivered a short discourse supplementing the view of the lecturer. In the evening another lantern lecture was given by Mr. Madan Mohan Bhatia which was very interesting. He delivered his lecture in English and at the same translating in Hindi. Proceeding was closed by the recitation of Paritta. On the 29th, after the

exhibition of the holy relic for worship., a lecture in English was delivered by Mr. Laden La, C.B.E., on "Buddhism in Tibet". He related the history of the introduction of Buddhism in Tibet and also gave details by which he demonstrated that Buddhism in Tibet is not essentially different from Buddhism in other parts of the world. According to him differences were only in ritual and in ceremonies. His information derived from Tibetan sources enlightened the audience on some obscure points. It need hardly be said that the lecture was listened to with great appreciation. He was followed by a discourse from Mr. Sahni, Director General of Archaeology who opened a mine of information for the audience and in a clear and concise language he enlightened the public with information obtainable only by ransacking numerous Archaeological reports. To the followers and lovers of Buddhism the information conveyed in his discourse was most valuable. He traced the history of excavation and the identity and the authenticity of the finds in a lucid manner, of all places of Buddhist interest. He was thanked by the Chairman in highly eulogistic terms. Next came a lecture from Swami Sacchidananda Saraswati on the burning question of the day "Buddhism and Untouchability". He traced by way of retrospect, the origin of untouchability which he characterised as a device for preventing inter-marriages between superior races and inferior races in India. He wound up his lecture by reciting sholakas from the shastras in support of his views. He opined that the practice of untouchability is most pernicious to the interest of Hinduism. At the conclusion of the three days celebration the Secretary of the Society thanked all who helped in order to make the function a success.

By the next anniversary the ceiling of the temple will have been painted by Japanese painter combined in Indian and Japanese style. The cost of the painting something like thousands is borne by an English Buddhist, Mr. Broughton.

BUDDHISM AS CURE FOR MODERN ILLS

"BEST THING FOR EUROPE."

The suggestion that in the doctrine of Buddha might be found a solution of many of the ills that now beset Europe was made by Prof. Norman Baynes, who presided last evening at the annual dinner of the University College, London Old Students' Association, which was held at the college, Prof. Baynes said :

"In this distracted Europe of ours there is surely need for us to return to the doctrine of Buddha, that Middle Path which opens the eyes and bestows understanding, which leads to peace and insight and higher wisdom, to that Nirvana which is the dying out in the heart of the fire of the three cardinal sins—sensuality, ill-will and stupidity. If we could only see in Europe today the dying out of sensuality, ill-will and stupidity we should, indeed, be far advanced on the road to that recovery for which we pray."

Sir Buxton Browne, the distinguished surgeon, told of the days when he joined the college in 1867. "There were no amenities then," he said, "but we were hardy children of a hardy race."

THE MARCH TO BUDDHA-GAYA, JERUSALEM & ROME

Starting Points and Starting Dates :—(1) *The Burmese and Chittagonian Expedition will start from the platform of the Shwe Dagon Pagoda, Rangoon, January 1st 1933.* (2) *The Siamese and Cambodian Expedition will start from Bangkok, January 1st 1934.* (3) *The Sinhalese Expedition will start from Colombo, January 1st 1935.*

The Great Expedition will start from The Platform of The Shwe Dagon Pagoda, January 1st 1933, at 2 p.m., and will

march straight to Prome Akyab, Chittagong, Calcutta, Buddha-Gaya etc., etc., Lokanatha Bhikkhu (Italian) will lead Them.

A Mass Meeting will be held on The Platform of The *Shwe Dagon Pagoda*, *January 1st 1933*, at 8 a.m. All are invited.

The *Lionhearted Volunteers* should come fully equipped with The "*Attha Parikkhara*" the 8 Requirements.

All The Lionhearted Monks who wish to join The *Burmese Expedition* are asked to communicate with *Lokanatha Bhikkhu (Italian)*, *Shwegondine Kyaung*, *Churchill Road*, *Rangoon*.

Lionhearted Laymen are also invited to join provided They are willing to become Monks.

WANTED: All Those Lionhearted Monks and Laymen who are eager and anxious to join The *Burmese Expedition* starting *January 1st 1933*, *The First One of its kind in the history of the world*.

Here is a *chance of a life-time*, a wonderful opportunity to lead The Holy Life like The Arahats of Old, wandering from place to place and doing good to the whole world. This is The *Only Way*, there is no other.

College Students and Graduates, get ready for *January 1st 1933*! Lionhearted Monks and Laymen of Burma, join The Glorious Expedition for The Glory of Our Glorious Buddha! Dhamma! Sangha!

AGGANNA SUTTANTA

A BOOK OF GENESIS.

(Translated from the Pali by T. W. and C. A. F. Rhys Davids)

Thus have I heard :

1. The Exalted One was once staying near Savatthi, in the East Park, at the mansion of the Mother of Migara. Now at that time Vāseṭṭha and Bhāradvāja were passing their probation among the brethren, desiring to become bhikkhus. Then at eventide the Exalted One, having arisen from His meditations, had come down from the house, and was walking to and fro in the open air, in the shade of the house.

2. Now Vāseṭṭha saw this, and on seeing it he told Bhāradvāja, adding: Let us go, friend Bhāradvāja, let us approach the Exalted One, for perchance we might have the good fortune to hear from the Exalted One a talk on matters of doctrine.

Even so, friend, Bhāradvāja made reply. So Vāseṭṭha and Bhāradvāja went and approached the Exalted One, and having saluted him, they walked after him as he walked to and fro.

3. Then the Exalted One said to Vāseṭṭha: You, Vāsettha, being Brahmans by birth and family, have gone forth from a Brahman family, your home, into the homeless life. Do not the Brahmans blame and revile you?

Yea, verily, lord, the Brahmans do blame and revile us with characteristic abuse, copious, not at all stinted.

But in what word, Vāseṭṭha, do they so blame you?

The Brahmans, lord, say this: The Brahman class is the best.

But in what terms, Vāsettha, do the Brahmans blame and censure you to do this extent?

The Brahmins, lord, say thus:

Only a Brahmin is of the best social grade : other grades are low. Only a Brahman is of a clear complexion ; other complexions are swarthy. Only Brahmins are of pure bread ; not they that are not of the Brahmins. Only Brahmins are genuine children of Brahma, born of his mouth, offspring of Brahma, created by Brahma, heirs of Brahma. As for you, you have renounced the best rank, and have gone over to that low class—to shaven recluses, to the vulgar rich, to them of swarthy skins, to the footborn descendants. Such a course is not good, such a course is not proper, even this, that you, having forsaken that upper class, should associate with an inferior class, to wit, the offscouring of our kinsman's heels. In these terms, lord, do the Brahmins blame and revile us with characteristic abuse, copious, not at all stinted.

4. Surely, Vāseṭṭha, the Brahmins have quite forgotten the past (the ancient lore) when they say so? On the contrary, Brahminees, the wives of Brahmins, are known to be fertile, are seen to be with child, bringing forth and nursing children. And yet it is these very womb-born Brahmins who say that . . . Brahmins are genuine children of Brahma, born from his mouth ; his offspring, his creation, and his heirs! By this they make a travesty of the nature of Brahma. It is false what they say, and great is the demerit that they thereby earn.

5. There are these four classes, Vāseṭṭha : nobles, Brahmins, tradesfolk, workpeople. Now here and there a noble deprives a living being of life, is a thief, is unchaste, speaks lies, slanders, uses rough words, is a gossip, or greedy, or malevolent, or holds wrong views. Thus we see that qualities which are immoral and considered to be so, which are blameworthy and considered to be so, which ought not to be sought after and are so considered, which are unworthy of an Aryan and are so considered, qualities, sinister and of sinister effect, discountenanced by the wise, are to be found here and there in such a noble. And we may say as much concerning Brahmins, tradesfolk and workpeople.

6. Again, here and there a noble abstains from murder,

theft, in chastity, lying, slandering, gossiping, greed, malevolence and false opinions. Thus we see that qualities which are, and are considered, moral, inoffensive, unexceptional, truly Ariyan, benign and of benign effect, commended by the wise, are to be found here and there in a noble. And we may say as much concerning each of the others—Brahmins, tradesfolk and workpeople.

7. Now seeing, Vāseṭṭha, that both bad and good qualities, blamed and praised respectively by the wise, are thus distributed among each of the four classes, the wise do not admit those claims which the Brahmins put forward. And why? Because, Vāseṭṭha, whoever among all these four classes becomes a bhikkhus, an Arahat, one who has destroyed the deadly taints, who has lived the life, has done that which was to be done, has laid down the burden, has attained his own salvation, has destroyed the fetter of rebirth, and has become free because he has perfected knowledge—he is declared chief among them, and that in virtue of a norm (a standard), and not irrespective of a norm. For a norm, Vāseṭṭha, is

the best among this folk,
both in this life and in the next.

8. The following, Vāseṭṭha, is an illustration for understanding how a norm is the best among this folk both in this life and in the next. King Pasenadi of Kosala is aware that the Samana Gotama has gone forth from the adjacent clan of the Sakiyas. Now the Sakiyas are become the vassals of King Pasenadi. They render to him homage and respectful salutation, they rise and do him obeisance, and treat him with ceremony. Now, just as the Sakiyas treat King Pasenadi of Kosala, so does the king treat the Tathagata. For he thinks: is not the Samana Gotama well born? Then I am not well born. The Samana Gotama is strong, I am weak. He is attractive, I am not comely; the Samana Gotama has great influence, I have but little influence. Now it is because the king honours a norm, reveres a norm, regards a norm, does homage to a

norm, holds sacred a norm, that he renders homage and respectful salutation to the Tathagata, rising and doing him obeisance, and treating him with ceremony. By this illustration may it be understood how a norm is

the best among this folk,
both in this life and in the next.

9. You, Vāseṭṭha, who, differing all of you in birth, in name, in clan and family, have gone forth from home into the homeless life, may be asked : who are ye? 'Then do ye reply : We do Samanas who follow him of the sons of the Sakiyas. He, Vāseṭṭha, whose faith in the Tathagata is settled, rooted, established and firm, a faith not to be dragged down by recluse or Brahmin, by deva or Mara or Brahma or anyone in the world, well may he say : I am a veritable son of the Exalted One, born from his mouth, born of the Norm, created by the Norm, heir of the Norm. And why? Because, Vāseṭṭha, these are names tantamount to Tathagata : Belonging to the Norm, and again, belonging to the highest, and again, one with the Norm, and again, one with the Highest.

10. There comes a time, Vāseṭṭha, when, sooner or later, after the lapse of a long long period this world passes away. And when this happens, beings have mostly been reborn in the World of Radiance ; and there they dwell, made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory ; and thus they remain for a long, long period of time, later this world begins to re-evolve. When this happens, beings who had deceased from the World of Radiance, usually come to life as humans. And they become made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory, and remain thus for a long, long period of time.

11. Now at that time, all had become one world of water, dark, and of darkness that maketh blind. No moon nor sun appeared, no stars were seen, nor constellations, neither was night manifest nor day, neither months nor half-months, neither

year nor seasons, neither female nor male. Beings were reckoned just as beings only. And to those beings, Vāsetṭha, sooner or later after a long time, earth with its savour was spread out in the waters. Even as a scum forms on the surface of boiled milky rice that is cooling, so did odour, so was its colour ; even as the flawless honey of the bee, so sweet was it.

12. Then, Vāsetṭha, some being of greedy disposition, said ; Lo now ! what will this be ? and tasted the savoury earth with his finger. He thus, tasting, became suffused with the savour, and craving entered into him. And other beings, following his example, tasted the savoury earth with their finger. They thus, tasting, became suffused with the savour, a craving entered into them. Then those beings began to feast on the savoury earth, breaking off lumps of it with their hands. And from the doing thereof the self-luminance of those beings faded away. As their self-luminance faded away, the moon and the sun became manifest. Thereupon star-shapes and constellations became manifest. Thereupon night and day became manifest, months too and half-months, the seasons and the years. Thus far then, Vāsetṭha, did the world evolve again.

13. Now those beings, Vāsetṭha, feasting on the savoury earth, feeding on it, nourishing by it, continued thus for a long long while. And in measures as they thus fed, did their bodies become solid, and did variety in their comeliness become manifest. Some beings were well favoured, some were ill favoured. And herein they that were well favoured despised them that were ill favoured, thinking : We are more comely than they ; they are worse favoured than we. And while they through pride in their beauty thus became vain and conceited, the savoury earth disappeared. At the disappearance of the savoury earth, they gathered themselves together and bewailed it : Alas for the savour ! alas for the savour ! Even so now when men having gotten a good savour say : Ah, the savour of it ! ah, the savour of it ! they do but follow an ancient primordial saying, not recognizing the significance thereof.

14. Then, Vāsetṭha, when the savoury earth had vanished

for those beings, outgrowths appeared in the soil. The manner of the rising up thereof was as the springing up of the mushroom, it had colour, odour and taste ; even as well-formed ghee or fine butter so was the colour thereof, and even as flawless honeycomb so was the sweetness thereof. Then those beings began to feast on these outgrowths of the soil. And they, feasting on them, finding food and nourishment in them, continued for a long long while. And in measure as they thus fed and were thus nourished, so did their bodies grow ever more solid, and the difference in their comeliness more manifest, some becoming well favoured despised them that were ill favoured, thinking : We are more comely than they, they are worse favoured than we. And while they, through pride in their beauty, thus became vain and conceited, these outgrowths of the soil disappeared. Thereupon creeping plants appeared, and the manner of the growth thereof was as that of the bamboo, and they had colour, odour and taste. Even as well-made ghee or fine butter so was the colour thereof ; even as flawless honeycomb so was the sweetness thereof.

15. Then, Vāsetṭha, those beings began to feast on the creepers. And they, feasting on them, feeding on them, nourished by them, continued so for a long long while. And in measure as they thus fed and were nourished did their bodies wax more solid, and the divergence in their comeliness increase, so that, as before, the better favoured despised the worst favoured. And while those, through pride in their beauty, became vain and conceited, the creepers disappeared. At the disappearance thereof they gathered themselves together and bewailed, saying : verily it was ours, the creeper ! Now it has vanished away ! Alas and O me ! we have lost ! Even so now when men, being asked what is the matter, say : Alas and O me ! what we had that have we lost ! they do but follow an ancient primordial saying, not recognizing the significance thereof.

16. Then, Vāsetṭha, when the creepers had vanished for those beings, rice appeared ripening in open spaces,

No powder had it and no husk.
(Pure,) fragrant and clean grained.

Where of an evening they gathered and carried away for supper, there next morning the rice stood ripe and grown again. Where in the morning they gathered and carried away for breakfast, there in the evening it stood ripe and grown again. No break was to be seen (where the husks had been broken off).

Then those beings feasting on this rice in the clearings, feeding on it, nourished by it, so continued for a long long while. And in measure as they, thus feeding, went on existing, so did the bodies of those beings become even more solid, and the divergence in their comeliness more pronounced. In the female appeared the distinctive features of the female, in the male those of male. Then truly did woman contemplate man too closely, and man, woman. In then contemplating over much the one the other, passion arose and burning entered their body. Then in consequence thereof followed their lusts. And beings seeing them so doing threw, some, sand, some, ashes, some, cowdung, crying: Perish, foul one! perish, foul one! How can a being treat a being so? Even so now when men, in certain districts, when a bride is led away, throw either sand, or ashes, or cowdung, they do but follow an ancient enduring primordial form, not recognizing the significance thereof.

17. That which was reckoned immortal at that time, Vāsetṭha is now reckoned to be mortal. Those beings who at that time followed their lusts, were not allowed to enter village or town either for a whole month or even for two months. And inasmuch as those beings at that time quickly incurred blame for immorality, they set to work to make huts, to conceal just that immorality.

Then Vāsetṭha, this occurred to some being of a lazy disposition: Lo now! why do I wear myself out fetching rice for supper in the evening, and in the morning for breakfast?

What if I were to fetch enough rice for supper and breakfast together? So he gathered at one journey enough rice for the two meals together.

Then some being came to him and said: Come, good being let us go rice-gathering. That's not wanted, good being, I have fetched rice for the evening and morning meal. Then the former followed his example and fetched rice for two days at once, saying: So much, they say, will about do. Then some other being came to this one and said: Come good being, I have fetched rice enough for two days. (And so, in like manner, they stored up rice enough for four, and then for eight days.)

Now from the time, Vāseṭṭha, that those beings began to feed on hoarded rice, powder enveloped the clean grain, and husk enveloped the grain, and the reaped or cut stems did not grow again; a break became manifest (where the reaper had cut); the rice-stubble stood in chumps.

18. Then those beings, Vāseṭṭha, gathered themselves and bewailed this, saying: Evil customs, sirs, have appeared among men. For in the past, we were made of mind, we fed on rapture, self-luminous, we traversed the air in abiding loveliness; long long the period we so remained. For us sooner or later, after a long long while the savoury earth had arisen over the waters. Colour it had, and odour and taste. We set to work to make the earth into lumps, and feast on it. As we did so our self-luminance vanished away. When it was gone, moon and sun became manifest, star-shapes and constellations, night and day, the months and half-months, the seasons and the years. We enjoying the savoury earth, feeding on it, nourished by it, continued so for a long long while. But since evil and immoral customs became rife among us, the savoury earth disappeared. When it had ceased outgrowths of the soil became manifest, clothed with colour, odour and taste. Then we began to enjoy; and fed and nourished thereby, we continued so for a long long while. But when evil and

immoral customs arose among us, these outgrowths disappeared. When they had vanished, creepers appeared clothed with colour, odour and taste. Then we turned to enjoy ; and fed and nourished thereby we continued so for a long long while. But since evil and immoral customs became prevalent among us, the creepers also disappeared. When they had ceased rice appeared, ripening in open spaces, without powder, without husk, pure, fragrant and clean grained. Where we plucked and took away for the evening meal every evening, there next morning it had grown ripe again. Where we plucked and took away for the morning meal, there in the evening it had grown ripe again. There was no break visible. Enjoying this rice, feeding on it, nourished by it, we have so continued a long long while. But from evil and immoral customs becoming manifest among us, powder has enveloped the clean grain, husk too has enveloped the clean grain, and where we have reaped is no re-growth ; a break has come, and the rice-stubble stands in clumps. Come now, let us divide off the rice fields and set boundaries thereto ! And so they divided off the rice and set up boundaries round it.

19. Now some being, Vāsetṭha, of greedy disposition, watching over his own plot, stole another plot and made use of it. They took him and holding him fast, said : Truly, good being, thou hast wrought evil in that, while watching thine own plot, thou hast stolen another plot and made use of it. See, good being, that thou do not such a thing again ! Ay, sirs, he replied. And a second time he did do. And yet a third. And again they took him and admonished him. Some smote him with the hand, some with clods, some with sticks. With such a beginning, Vāsetṭha, did stealing appear, and censure and lying and punishment became known.

20. Now those beings, Vāsetṭha, gathered themselves together, and bewailed these things, saying : From our evil deeds, sirs, becoming manifest, inasmuch as stealing, censure, lying, punishment have become known, what if we were to select a certain being, who should be wrathful when indignation

good being, be indignant at that whereat one should rightly be censured and should banish him who deserves to be banished? But we will give him in return a proportion of the rice.

Then, Vāseṭṭha, those beings went to the being among them who was the handsomest, the best favoured, the most attractive, the most capable and said to him ; Come now, good being, be indignant at that whereat one should rightly be indignant, censure that which should rightly be censured, banish him who deserves to be banished. And we will contribute to thee a proportion of our rice.

And he consented, and did so, and they gave him a proportion of their rice.

21. Chosen by the whole people, Vāseṭṭha, is what is meant by Maha Sammata, so Maha Sammata (the Great Elect) was the first standing phrase to arise (for such an one). Lord of the Fields is what is meant by Khattiya ; so Khattiya (Noble) was the next expression to arise. He charms the others by the Norm—by what ought (to charm) is what is meant by Raja ; so this was the third standing phrase to arise.

Thus then, Vāseṭṭha, was the origin of this social circle of the Nobles, according to the ancient primordial phrases (by which they were known). Their origin was from among those very beings, and so others ; like unto themselves, not unlike ; and it took place according to the Norm (according to what ought to be, justly), not unfittingly For, Vāseṭṭha :

The norm's the best among this folk,
Both in this world and in the next.

22. Now it occurred, Vāsettha, to some of those beings, as follows : Evil deeds, sirs, have become manifest among us, inasmuch as stealing, censure, lying, punishment can be noticed, and banishment. Let us now put away from us evil and immoral customs. And they put away from them such customs. They put away (bahenti) evil, immoral customs, Vāseṭṭha, is what is meant by Brahmins, and thus was it that Brahmins became the earliest standing phrase (for those who did so),

They, making leaf huts in woodland spots, meditated therein. Extinct for them the burning coal, vanished the smoke, fallen lies pestle and mortar ; gathering of an evening for the evening meal, of a morning meal, they go down into village and town and royal city, seeking food. When they have gotten food, back again in their leaf-huts they meditate. When men saw this, they said : These good beings, having made unto themselves leaf-huts in the forest region, meditate therein. For them burning coal is extinct, smoke is known no more, pestle and mortar have fallen from their hands ; they gather of an evening for the evening meal, of a morning for the morning meal and go down into village and town and royal city taking food. When they have gotten food back again in their leaf-huts they meditate. They meditate (*jhāyanti*), *Vāseṭṭha*, is what is meant by the brooding one (*jhāyaka*). Thus was it that this was the second phrase that arose.

23. Now certain of those beings, *Vāseṭṭha*, being incapable of enduring this meditation, in forest leaf-huts, went down and settled on the outskirts of villages and towns, making books. When men saw this, they said : These good beings, being incapable of enduring meditation in forest leaf-huts, have gone down and settled on the outskirts of villages and towns, and there make books. But they cannot meditate. Now, these meditate not, *Vāseṭṭha*, is what is meant by *Ajjhayaka* (repeaters, viz., of the Vedas).

Thus this third phrase for such people came into use. At that time they were looked upon as the lowest ; now they are thought the best.

Such then *Vāseṭṭha*, according to the ancient, yea, primordial, expressions by which they were known, was the origin of this social circle of the Brahmins. Their origin was from just those beings (above referred to) : beings like unto themselves, not unlike ; (and it took place) according to the Norm (according to what ought to be, justly) not unfittingly.

The norm's the best among this folk,
Both in this life and in the next.

24. Now, Vāseṭṭha, there were some others of those beings, who, adopting the married state, set on foot various (vissa) trades is, Vāseṭṭha, the meaning of vessa (tradesfolk). So this word came into use as a standing expression for such people. The origin, Vāseṭṭha, of the social group called the Vessas was in accordance with this ancient, yea, primordial designation. It was from just those beings (above described) beings like unto themselves, not unlike. And it took place in accordance with the Norm (according to what ought to be, justly) not unfittingly.

For, Vāseṭṭha,

The norm's the best among this folk,
Both in this life and in the next.

26. Now there came a time, Vāseṭṭha, when some Khattriya, misprizing his own norm, went forth from home into the homeless life, saying: I will become a recluse. Some Brahman too did the same, likewise some Vessa and some Sudda, each finding some fault in his particular norm. Out of these four groups or circles, Vāseṭṭha, the company of the recluses came into being. Their origin was from just these beings like unto themselves, not different. And it took place according to a norm (a fitness, justly), not unfittingly.

For, Vāseṭṭha,

The norm's the best among this folk,
Both in this life and in the next.

27. Now a khattiya, Vāsettha, who has led a bad life, in deed, word and thought, whose views of life are wrong, will, in consequence of his views and deeds, when the body breaks up, be reborn after death in the Waste, the Woeful Way, the Downfall, Purgatory. And a Brahman too a Vessa too a Sudda too, who has led a bad life, in deed, word and thought, whose views of life are wrong, will, in consequence of his views and deeds, when the body breaks up,

be reborn after death in the Waste, the Woeful Way, the Downfall, Purgatory.

28. Again, Vāseṭṭha, a Khattiya or Brahmin . . . or Vessa or Sudda, who has led a good life, in deed, word and thought, whose views of life are as they should be, will, in consequence of his views and deeds, when the body breaks up, be reborn after death in a happy bright world.

29. Again, Vāseṭṭha, a Khattiya a Brahmin, too a Vessa too a Sudda, too, who has lived a life both good and bad, in deed, word and thought, whose views of life are mixed, will, in consequence of his mixed views and deeds, when the body breaks up, be reborn after death suffering both happiness and unhappiness.

30. Again, Vāseṭṭha, a Khattiya a Brahmin, too a Vessa, too a Sudda, too, who is self-restrained in deed, word and thought and has followed after the practice of the seven principles which are the Wings of Wisdom, attains to complete extinction (of evil) in this present life.

31. For, Vāseṭṭha, whosoever of these Four classes becomes, as a bhikkhu, an arhant, who has destroyed the intoxicants, who has done that which it behoved him to do, who has laid down the burden, who has won his own salvation, who has wholly destroyed the fetter of re-becoming, who through knowledge made perfect is free,—he is declared chief among them, in virtue of a norm, not in the absence of a norm.

For Vāseṭṭha,

The norm's the best among this folk,
Both in this life and in the next.

32. Now this verse, Vāseṭṭha, was spoken by Brahma, Sanam Kumāra.

The Khattiya is the best among this folk
Who put their trust in lineage,
But one in wisdom and in virtue clothed,
Is best of all 'mong spirits and men.

Now this stanza, Vāseṭṭha, was well sung and not ill sung by Brahma Sanam Kumāra, well said and not ill said, full of meaning and not void thereof. I too, Vāseṭṭha, say :

The Khattiya is the best among this folk
Who put their trust in lineage,
But one in wisdom and in virtue clothed,
Is best of all 'mong spirits and men.

Thus spake the Exalted One. Pleased at heart Vāseṭṭha, and Bharadvaja rejoiced in what the Exalted One had said.
Here ends the Aggañña-Suttanta.

NOTES AND NEWS

THE PRESENTATION OF THE HOLY RELIC.

On the 27th Ultimo the holy Isipatana, Sarnath, Benares, was the scene of meritorious activity. The Government of India graciously has presented the Holy Relic of the Lord Buddha discovered at Nagarjunakondi stupa near Bezwada. The site whereon the Stupa was discovered by the Superintendent of Archaeology contained several ruins, and when excavations were being carried on, the casket containing the Holy Relic was found. The stupa was erected about 2000 years ago by a Queen of the Ikshvaku dynasty. The Sakyas claimed their descent from the great king Ikshvaku of the solar dynasty. The Sakyas belong to the Gotama gotra, and they claimed kinship with the Surya deva. The Prince Siddhartha when asked by King Bimbisāra answered that He is by gotra an Adityabandhu and by birth a Sakya prince. The Queen that erected the Stupa according to the inscription found at Nagarjunikonda was of the Ikshvaku royal family. Ikshvaku claimed descent from Vaivasvata Manu. After 2400 years it is a happy sign that the Holy Relic comes to the Mulagandhakuti Vihara where Our Blessed Lord Buddha first

preached the Eternal Dhamma and established the seat of the empire of Righteousness 2521 years ago. The Indian people to-day have forgotten the Saviour of the World. They do not know anything of the history of the brilliant period of Indian civilization when Buddhism reigned supreme. Pushyamitra, Mihirikula, Sāsanka, Sankara, Mahmud of Ghazni, Mahammad Ghorī, Bakhtiyar Khilji may be ranked as destroyers of the Wisdom Religion of the All-merciful Lord Buddha. When the holy religion was alive the Bhikkhus went from India to countries to the West, East, North and South. Pushyamitra was a usurper, and a fireworshipping alien, and the commander-in-chief of the army of the Buddhist emperor Brihadratha. The Brahmans got hold of him and made him to assassinate the good emperor, and ascended the throne. The Brahmans took his side, and the man without any compunction had the impudence to order the Brahmans to make the horse sacrifice. A greater emperor than Pushyamitra was Chandragupta, but he did not think of sacrificing a horse to satisfy his conceit. The great Asoka before he became a Buddhist did not care to make the horse sacrifice. They were true Kshatriyas and did not care to go under the thumb of the Brahman priests ; but the alien usurper without making any kind of conquest to gain the goodwill of the Brahman hierarchy made the asvamedha sacrifice.

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THE BRITISH BUDDHIST.

We are sincerely glad to see the 1st No. of the 7th volume of the BRITISH BUDDHIST in a changed attractive garb. For six years the British Maha Bodhi Society has continued the Lord's work of preaching the Dhamma to the people of England. For seven years the Mission has been maintained from the contributions of the Anagarika Dharmapala and the late Mrs. Mary Foster of Honolulu. We are sorry that the British Mission has lost both the patrons. Mrs. Foster died in

December 19, 1930, and the Anagārika has joined the Sangha on July 13th 1931. He is now very ill, and unable to contribute for the maintenance of the Mission. We hope that English speaking Buddhists of Siam, Ceylon, Burma, China, Japan, Korea, Arakan, Nepal and India will most gladly subscribe to this English monthly which is printed in London. The annual subscription is only Six Shillings. Remittances to be made to the Manager, British Buddhist, 41 Gloucester Road, Regents Park, London, N.W. 1.

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THE MAHA BODHI JOURNAL.

The forty first volume of the Maha Bodhi begins this month. With very little help from our Buddhist Brothers the Maha Bodhi Society has continued to publish this Journal, for forty years. Since 1926 the annual loss was Rs. 1000. We are now passing through a financial crisis. We have lost our generous hearted patron who was our main support. From distant Honolulu year after year the illustrious lady was regular in sending her generous contributions. Nearly two lacs of rupees invested in rubber plantations in Ceylon are not receiving interest, and it is impossible to get the interest from the mortgagees because of the fall of the price of rubber. For forty years the operations of the Maha Bodhi Society had been kept because of the support we received from the administrators of the Estate of the late Mudaliyar Hewavitarna, father of the Anagarika Dharmapala and from the marvellous contributions of the late Mrs. Foster. It is time now for the Buddhists of all countries to help the M.B.S. with their contributions. Remember India is the holy Land of the Buddhists, it is the land where Our Lord Buddha was born, where He spent six years in undergoing severest bodily mortifications; it is here that He established the Kingdom of Righteous, after realizing full Enlightenment at the holy site, Buddhagaya, where He entered into the ineffable state of

anupādisesa nibbāna dhātu. It is in this land that the great Emperor Asoka reigned and established the Buddhist Empire, it is from this holy land that Buddhist Bhikkhus went all over the Asiatic world to preach the Dhamma, and after 800 years the Maha Bodhi Society has made its permanent home to revive the Dhamma. The Society is now like a full grown Tree, forty years old, and it is the duty of all Buddhists to take care of it, and not allow it to die. Wake up Brothers and help to resuscitate the Dhamma in this land which by right belongs to the LORD BUDDHA.

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THE VEN'BLE DEVAMITTA DHAMMAPALA.

Bhikkhu Dhammapala is very ill. The Doctor has put him on a liquid diet. He is allowed only to take orange juice, curd water, Nestle's milk food three cups a day. After 12 noon he has to fast till next morning. He is very weak, and is unable to leave the room. He says that he would like to live for another three years to see the fulfilment of his cherished desire, He says Our Lord BUDDHA served Humanity for forty-five years, and he has worked for 42 years in India, and in another three years the period of his ministry would be 45 years. He expects death at any moment, and is glad to die because he thinks that he is sure to be reborn in a Brahman family in Benares to continue the work he had been doing since 1891 January. He is joyous, cheerful and mentally very active. The future of the Society is in the hands of Buddhists. Good Buddhists are rare in Asia to-day. They have forgotten the doctrine of Anattā and Nekkhamma. For forty years the Sāsana devas failed to find a generous hearted Buddhist in Asia, to help the Maha Bodhi Society, and they had to go to Honolulu, 20,000 miles distance from India to get the help of the late Mrs. Mary Foster, and they found in her a second Visākhā.

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HIS EXCELLENCY LORD WILLINGDON VICEROY OF INDIA.

We are glad to announce that His Excellency Lord Willingdon, Viceroy of India expects to visit the Mulagandhakuti Vihara on the 16th inst. We hope to commemorate the Viceroy's visit by erecting a Torana on the front of the Mulagandhakuti Vihāra and to have it called the Willingdon Torana. In style it will be like the Sanchi Torana, and will be built in concrete, will be 36 feet high and 12 feet wide. We trust that some wealthy Buddhist would send the money to pay the Architect. We want two thousand rupees.

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THEOSOPHY COMPANY IN INDIA.

We thank the Theosophy Company of Bombay for presenting one copy of the Theosophical Glossary and one copy of Key to Theosophy to the Maha Bodhi Library attached to the Dharmarājika Vihara, College Square, Calcutta.

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A GUEST HOUSE WANTED AT HOLY ISIPATANA.

The Maha Bodhi Society wish to build Guest houses to represent each Buddhist country at Holy Isipatana. Each cottage will cost the sum of Rupees 7000. We would like that Japan, Siam, Burma, Ceylon, China, Tibet, Nepal would each build a cottage to show their devotion to the holy site. We would like to see two young Bhikkhus from each of the above countries come over to Holy Isipatana to study Pali, Sanskrit, Hindi, English, Bengali, Urdu and later on become preachers to go the different provinces in India to preach the sacred Dhamma of Our Blessed Lord Buddha.

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INTERNATIONAL BUDDHIST INSTITUTE AT HOLY ISIPATANA.

There are now ten young Sāmaneras at Holy Isipatana, Benares undergoing training in order to become preachers of

the Dharma of Our Lord Buddha. Two thousand five hundred twenty-one years ago Our Lord sent SIXTY Arhat Bhikkhus all over India to preach the Dhamma from this holy Centre. The Maha Bodhi Society is of opinion the time is come to send a band of trained Bhikkhus to preach the Dhamma to the people of Europe and America. The Christian missionary societies of Europe and America have been active in sending during the last hundred years thousands of Christian preachers to Buddhist countries in Asia by spending millions of pounds annually to preach the Foolish Semitic Doctrine which is unscientific, unphilosophic and unethical. Science is against pagan superstitions. All religions are in the melting pot, and the only religion that will come out purified is the scientific psychological Religion of the Lord Buddha. Now is the opportunity for the Buddhists to help the Maha Bodhi Society.

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BOOKS RECEIVED.

Madame M. Salanave of 2004, 46 Avenue, Oakland, Calif. U. S. A. has presented a copy of the American edition of Madame H. P. Blavatsky's "Secret Doctrine" to the Mula-gandhakuti Vihara library at Sarnath, Benares. We accept it with sincere thanks.

Mr. Dwight Goddard, Editor of the monthly Journal under the title of Zen is doing meritorious work to popularize the Dhyana doctrine in the United States of America. Practical instructions to develop Dhyana is what thoughtful people require to-day to realize the ineffable condition of Nirvana. In the Pali scriptures the Jhāna Doctrine is greatly emphasized as necessary to understand what Nirvana is. Pragnā and Jhāna are the two concomitants which require practise to approach the shore of Nirvana. Mr. Goddard has published in English a book under the title of "A Buddhist Bible". His address is Thetford, Vermont. U.S.A. We thank

Mr. Goddard for having presented a copy of the Buddhist Bible to the Maha Bodhi library.

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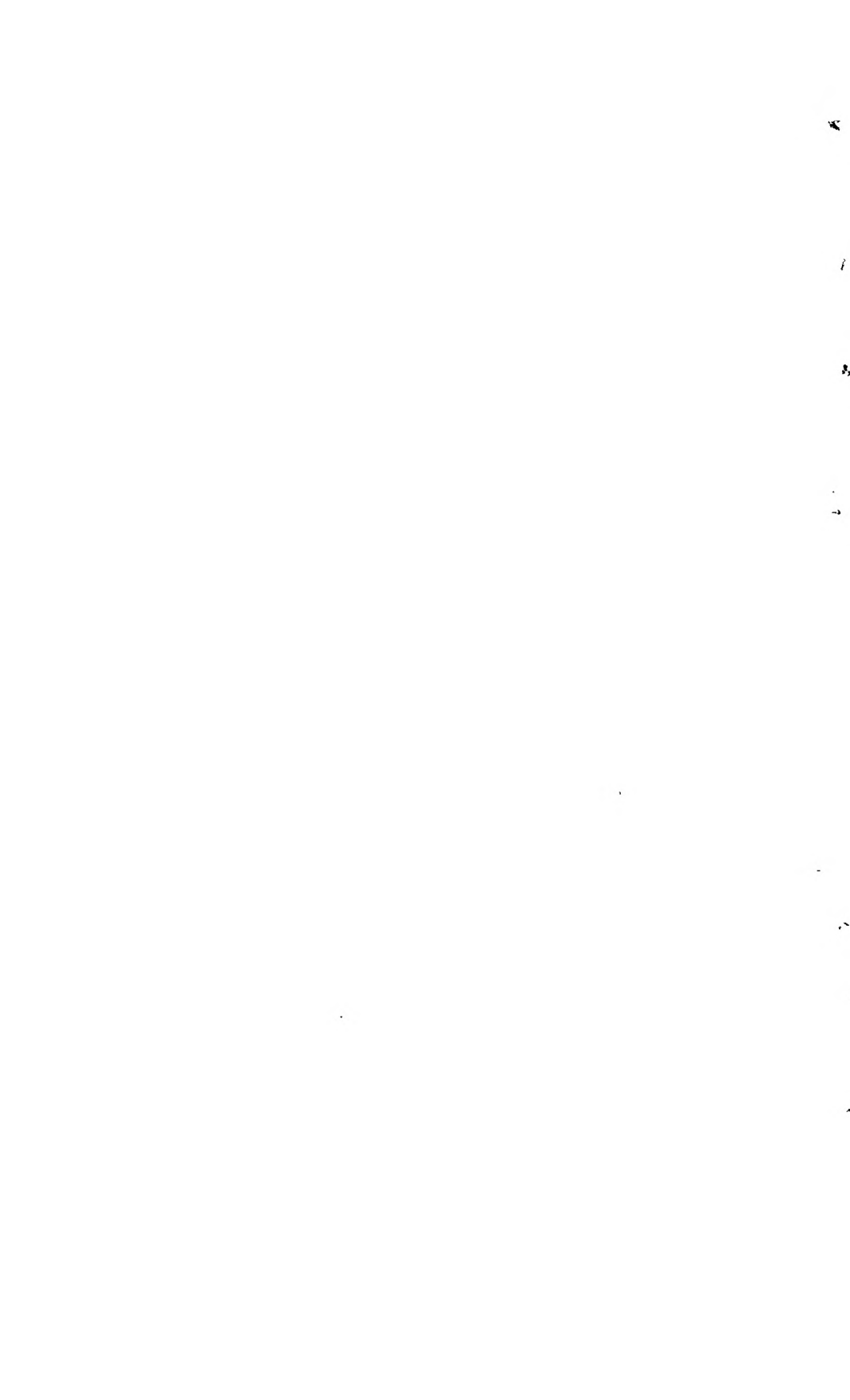
WORLD MINUS CHRIST.

"If Christ and what all he stood for were wiped out of the earth there would be total darkness" declared General Higgins addressing a huge gathering of the members of the Salvation Army and the public on the Christmas Day at Bapla.

This is a poetic exaggeration. If imperial Christianity disappears there would be brilliant sunlight in Asia. Opium and Cocaine trade will disappear, the sale of alcholic liquors will disappear, the abnormal slaughter of countless millions of innocent animals will disappear, the enslavement of smaller nations by the greedy buccaneering pirates will disappear. The Buddhist Countries in Asia will breathe freely. Says a writer in the *Encyclopædia of Religion and Ethics* :

"The Christians were first of all unpopular. Their monotheism was barbarous, their 'moroseness' offensive, their secrecy suspicious. They would have nothing to do with the public amusements, and their own secret rites were a cover for the foulest abominations."

From the beginning the Old Testament had been a stumbling block. The conceptions of comparative religion and scientific history were unknown ; and to Gentile Converts much of its content was meaningless and offensive—the barbarous record of a barbarous tribe and age.—Vol. 9, pp. 743, 750.





THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्खवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं सारथं सज्जजनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेय ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

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MARCH—APRIL

B. E. 2476
C. E. 1933

[Nos. 3 & 4

The Venerable Bhikkhu Siri Devamitta Dhammapala's Biography

Our readers will be delighted to learn that we shall be in a position to publish in the Waisakha number of our journal the first instalment of the Biography of the Venerable Siri Devamitta Dhammapala, our revered Founder. No Buddhist of modern times had such an eventful life as the Ven'ble. Siri Devamitta, whose activities were not confined to any particular sphere or one solitary country. His has been a varied life of strenuous activity in three continents. The

present awakening of Ceylon is undoubtedly due chiefly to his manifold activities in the island. At a time when thousands would have gone on their knees for a Government post, he deliberately renounced the post he had already won. It was a shock to all his well-wishers, for few at that time knew the value of a life of sacrifice and service. Yet, it was this act of self-denial that laid the foundation of his future career. Ever since that courageous step, he has been working incessantly for the regeneration of his country and the spread of the Buddha Dhamma throughout the world. While most Ceylon leaders thought it beneath their dignity to mix with the ignorant villagers, and confined themselves to their comfortable homes, he travelled from one end of Ceylon to the other rousing the villagers to a sense of their duty towards their religion and country. He was the originator of the national names and dress movements and was the terror of the oppressive official and the landlord. At an early age he visited Buddhagaya and pledged his life to rescue the Holy Place and bring back Buddhism to the land of its birth. What great success he has attained in these connections is too well known to be delineated here. He commenced the "Maha Bodhi Journal" in 1892 and it brought him in touch with the greatest of intellectuals of the time and paved the way to his world-wide fame. He attended the Parliament of Religions at Chicago and on his way back converted Mrs. Mary E. Foster to Buddhism. Four times he has gone round the world carrying the message of Buddhism. In England he started the British Maha Bodhi Society and sent two historic missions to convert the West. These are but a few facts of his life and when the biography is finished it will, indeed, be a complete "record of the rise and spread of the Dhamma during the last fifty years", for its history is intimately connected with his life. He is undoubtedly the greatest figure in the renaissance movement and his life story of hardships endured, battles fought and achievements made will be a never failing source of inspiration and strength to every Buddhist. With the exception of a few all

his friends who had worked with him are dead and gone and there is perhaps none who can do justice to his life story. So it is with much importunity that he has been prevailed upon to write down his own life story. May he get the necessary strength to complete this work without further impairing his health.

Managing Editor, Maha Bodhi.

SIMA AND UPASAMPADA CEREMONY AT HOLY ISIPATANA

ANOTHER HISTORIC EVENT AT SARNATH.

On the 16th January, Sarnath witnessed another historic ceremony equally important as the opening of the great Mulagandhakuti Vihara in 1931. This was the consecration of the site for the ordination of Buddhist monks by the leaders of the Buddhist Church of Ceylon who had specially come for the purpose. Since the disappearance of the Buddhasasana, the boundaries of the site where ordinations had taken place in the past ages, had been forgotten and the excavations of the Archaeological Dept. failed to show up any of the original boundaries. It was, therefore, necessary according to Vinaya rules, to set up new boundaries by at least 10 Bhikkhus of unblemished character whose upasampada can be traced in an unbroken line upto Lord Buddha himself. Hence the historic ceremony alluded to above. This is, therefore, of great significance to the Buddhist world, for it marks in a definite manner, the re-establishment of the Sangha at the Holy Place and from here will, in future, go forth bhikkhus imbued with the ideal set forth by the Blessed One: "Go ye, O, Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men. Proclaim O,

Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure." The first lucky person to receive ordination at this holy site was the Venerable Sri Devamitta Dhammapala himself who had devoted his entire life for the spread of Buddhism in India.

On his wish to be admitted into the holy order of Bhikkhus, a plot was selected a day before the ceremony about 50 ft. square in the mango grove enclosed by 8 stone pillars with inscriptions in them to indicate the boundaries. This place—set apart for ordinations—will always remain a fixed place for the purpose. The plot was divided into 35 squares by demarcations by the High Priests themselves.

On the 16th January, in the afternoon, Ven. Sri Devamitta appeared on the boundary of the site and in Pali dedicated it to the Sasana (Sangha) order of Bhikkhus to be utilized as an ordination ground. The word ordination has a technical meaning in the Christian Church but for popular understanding the word is familiar. The ceremony is called "Upasampada" in Buddhist literature. The dedication was duly accepted ceremoniously. It is essential for a complete dedication that every inch of the ground should be consecrated. There was a body of some six Nayakas, learned in Scriptures and Theras (Bhikkhus) who were the pillars of Buddhist religion in Ceylon, being revered for their holiness and learning. The following are the names of all who joined in the consecration :—

1. The Most Venerable M. Siddhartha,
Anunayaka Maha Thera (2nd Chief High Priest)
of Ceylon.
2. The Most Ven. K. Ratanasara Nayaka Maha Thera,
Principal, Vidyodaya College,
3. The Most Ven. L. Dhammananda Nayaka Maha
Thera, Principal, Vidyalankara College,
4. The most Ven. H. Dheerananda Nayaka Maha
Thera,

- 5. The Most Ven. U. Ratanajoti Nayaka Thera,
- 6. „ „ „ A. Dhammananda Nayaka Thera,
- 7. „ „ „ B. Rewata Maha Thera,
- 8. „ „ „ K. Jinaratana Maha Thera,
- 9. „ „ „ K. Sumangala Thera,
- 10. „ „ „ Pandita Medhankara Thera,
- 11. „ „ „ K. Devarakkhita Thera,
- 12. „ „ „ Pandita Sorata Thera,
- 13. „ „ „ W. Sathissara Thera,
- 14. „ „ „ W. Piyaratana Thera,
- 15. „ „ „ P. Chandajoti Thera,
- 16. „ „ „ W. Sirinibasa Thera.
- 17. „ „ „ P. Seelananda Thera.

They chanted a number of stanzas from Buddhist Scriptures in the first square then repeating the same in every square, thus consecrating every inch of the ground. After that they went round pillar by pillar asking the Secretary Brahmachari Devapriya Valisinha, each time, whether there were boundary pillars of the dedicated ground. In reply he recited a formula pointing to each pillar.

Ven. Dhammapala was then dressed in layman's garment of white and appeared before the assembly and begged to be admitted to the order. On certain questions being duly answered by him he was robed in Bhikkhu robes as a preliminary proceeding to his admission as a Bhikkhu. He then goes back and pronounces 10 rules of life which may be briefly described as follows:

1. Not to transgress the rule of life that makes me abstain from destroying life.
2. Accepting the rule of life to abstain from taking a thing belonging to another before it is given to me.
3. Abstaining from leading unchaste life.
4. Abstaining from lying.
5. Abstaining from indulging in wine, spirits, strong drinks.

6. Abstaining from eating at any improper time.
7. Abstaining from the sight of dancing, singing and playing on instruments and shows.
8. Abstaining from adoring, beautifying the person by the use of garlands, perfumes and unguents.
9. Abstaining from using beds and couches not of the prescribed dimension.
10. Abstaining from receiving gold and silver.

These declarations, or one may call them vows or benedictions, were administered by the High Priest in Pāli and thereafter Ven. Sri Devamitta Dhammapala became a samanera. This was followed by the upasampada ceremony and Ven. Dhammapala became a full pledged Bhikkhu that is to say, a member of the holy order of Sangha.

As mentioned before the present was the first ordination into the order after 900 years during which time, the holy Isipatana was a desolate place, a harbinger of the renewal of the forgotten faith.

The Venerable Dhammapala had been very ill with a variety of complaints particularly heart disease, but nobody detected from the activity and energy he displayed that he was a chronic invalid, so enthusiastic and joyous were his spirits. His ardent wish to form the holy order was fulfilled. Since his initiation he is extremely happy and speaks in a tone as if all worries, anxieties, cares and fetters have vanished from his mind.

After the ordination ceremony, the Venerable Dhammapala received many presents all of which he immediately bestowed on the High Priests. Four Tibetans were also admitted into the order of Samaneras after the ordination.

On all who happened to be present on the occasion the impression was most elevating. It is an absolutely new thing to witness on a spot which was the most sacred to the Buddhists but which was a desert for centuries and which now presents a heavenly appearance.

Prominent among those who attended the ceremony

were :—Revd. Dhammaloka (Chittagong), Dr. Bhagawan Das, Sri Prakasapi, Pandit Sheo Narain and Rajasinha Hewavitarna, Mrs. E. Hewavitarana, Muhandiram P. Weerasekara and Mr. K. T. Wimalasekara who had specially come with the High Priests from Ceylon.

VASETTHASUTTA

[A dispute arose between two young men, Bhâradvâja and Vâsettha, the former contending man to be a Brâhmana by birth, the latter by deeds. They agreed to go and ask Samana Gotama, and he answered that man is a Brâhmana by his work only. The two young men are converted—Text (from Majjhimanikâya) and translation in Alwis's Buddhist Nirvâna, p. 103.]

So it was heard by me :—

At one time Bhagavat dwelt at Icchânâmkala, in the Icchânâmkala forest. At that time many distinguished wealthy Brâhmanas lived at Icchânâmkala, as the Brâhmana Kamkin, the Brâhmana Târukkha, the Brâhmana Pokkharasati, the Brâhmana Janussoni, the Brâhmana Todeyya, and other distinguished, wealthy Brâhmanas.

Then this dialogue arose between the young men Vâsettha and Bhâradvaja while walking about :

'How does one become a Brâhmana?'

The young man Bhâradvaja said : 'When one is noble by birth on both sides, on the mother's and on the father's side, of pure conception up to the seventh generation of ancestors, not discarded and not reproached in point of birth, in this way one is a Brâhmana.'

The young man Vâsettha said : 'When one is virtuous and endowed with (holy) works, in this way he is a Brâhmana.'

Neither could the young man Bhâradvaja convince the young man Vasettha, nor could the young man Vâsettha

convince the young man Bhâradvaja. Then the young man Vâsettha addressed the young man Bhâradvaja: 'O Bhâradvaja, this Samana Gotama, the Sakya son, gone out from the Sakya family, dwells at Icchânâmkala, in the forest of Icchânâmkala, and the following good praising words met the venerable Gotama: "And so he is Bhagavat, the venerable, the enlightened, the glorious", let us go, O venerable Bhâradvaja, let us go (to the place) where the Samana Gotama is, and having gone there let us ask the Samana Gotama about this matter and as the Samana Gotama replies so will we understand it.

'Very well, O venerable one, so the young man Bhâradvaja answered the young man Vâsettha.

Then the young men Vâsettha and Bhâradvaja went (to the place) where Bhagavat was, and having gone they talked pleasantly with Bhagavat, and after having had some pleasant and courteous conversation (with him) they sat down apart. Sitting down apart, the young man Vâsettha addressed Bhagavat in stanzas:

1. 'We are accepted and acknowledged masters of the three Vedas, I am (a pupil) of Pokkharasâti, and this young man is (the pupil) of Târukkha. (594)

2. 'We are accomplished in all the knowledge propounded by those who are acquainted with the three Vedas, we are padakas (versed in the metre) veyyâkaranas (grammarians?), and equal to our teachers in recitation (gappa). (595)

3. 'We have a controversy regarding (the distinctions of) birth, O Gotama! Bhâradvâja says, one is a Brâhmana by birth, and I say, by deeds; know this, O thou clearly-seeing! (596)

4. 'We are both unable to convince each other, (therefore) we have come to ask thee (who art) celebrated as perfectly enlightened. (597)

5. 'As people adoring the full moon worship (her) with uplifted clasped hands, so (they worship) Gotama in the world.' (598)

6. 'We ask Gotama who has come as an eye to the world:

Is a man a Brâhmana by birth, or is he so by deeds! Tell us who do not know that we may know a Brâhmana.' (599)

7. 'I will explain to you, O Vâsettha,'—so said Bhagavat, —'in due order the exact distinction of living beings according to species, for their species are manifold. (600)

8. 'Know ye the grass and the trees, although they do not exhibit (it), the marks that constitute species are for them, and (their) species are manifold. (601)

9. 'Then (know ye) the worms, and the moths, and the different sorts of ants, the marks that constitute species are for them, and (their) species are manifold. (602)

10. 'Know ye also the four-footed (animals), small and great, the marks that constitute species are for them, and (their) species are manifold.

11. 'Know ye also the serpents, the long-backed snakes, the marks that constitute species are for them, and (their) species are manifold. (604)

12. 'Then know ye also the fish which range in the water, the marks that constitute species are for them, and (their) species are manifold. (605)

14. 'As in these species the marks that constitute species are abundant, so in men the marks that constitute species are not abundant. (607)

15. 'Not as regards their hair, head, ears, eyes, mouth, nose, lips, or brows. (608)

16. 'Nor as regards their neck, shoulders, belly, back, hip, breast, female organ, sexual intercourse. (609)

17. 'Nor as regards their hands, feet, palms, nails, thighs, colour, or voice are these marks that constitute species as in other species. (610)

18. 'Difference there is in beings endowed with bodies but amongst men this is not the case, the difference amongst men is nominal (only). (611)

19. 'For whoever amongst men lives by cow-keeping,—know this O Vâsettha,—he is a husband-man, not a Brâhmana. (612)

20. 'And whoever amongst men lives by different mechanical arts,—know this, O Vâsettha,—he is an artisan, not a Brâhmana. (613)

21. 'And whoever amongst men lives by trade,—know this, O Vâsettha,—he is a merchant, not a Brahmana. (614)

22. 'And whoever amongst men lives by serving others,—know this, O Vâsettha,—he is a servant, not a Brâhmana. (615)

23. 'And whoever amongst men lives by theft,—know this, O Vâsettha,—he is a thief, not a Brâhmana. (616)

24. 'And whoever amongst men lives by archery,—know this, O Vâsettha,—he is a soldier, not a Brâhmana. (617)

25. 'And whoever amongst men lives by performing household ceremonials,—know this, O Vâsettha,—he is a sacrificer, not a Brâhmana. (618)

26. 'And whoever amongst men possesses villages and countries, know this, O Vâsettha,—he is a king, not a Brâhmana. (619)

27. 'And I do not call one a Brâhmana on account of his birth or of his origin from (a particular) mother ; he may be called bhovadi, and he may be wealthy, (but) the one who is possessed of nothing and seizes upon nothing, him I call a Brâhmana. (620)

28. 'Whosoever, after cutting all bonds, does not tremble, has shaken off (all) ties and is liberated, him I call a Brâhmana. (621)

29. 'The man who, after cutting the strap (*i.e.*, enmity), the thong (*i.e.*, attachment), and the rope (*i.e.*, scepticism) with all that pertains to it, has destroyed (all) obstacles (*i.e.*, ignorance), the enlightened (Buddha), him I call a Brâhmana. (622)

30. 'Whosoever, being innocent, endures reproach, blows, and bonds, the man who is strong in (his) endurance and has for his army this strength, him I call a Brâhmana. (623)

31. 'The man who is free from anger, endowed with (holy) works, virtuous, without desire, subdued, and wearing the last body, him I call a Brâhmana. (624)

32. 'The man who, like water on a lotus leaf, or a mustard seed on the point of a needle, does not cling to sensual pleasures, him I call a Brâhmana. (625)

33. 'The man who knows in this world the destruction of his pain, who has laid aside (his) burden, and is liberated, him I call a Brâhmana. (626)

34. 'The man who has a profound understanding, who is wise, who knows the true way and the wrong way, who has attained the highest good, him I call a Brâhmana. (627)

35.. 'The man who does not mix with householders nor with the houseless, who wanders about without a house, and who has few wants, him I call a Brâhmana. (628)

36. 'Whosoever, after refraining from hurting (living) creatures (both) those that tremble and those that are strong, does not kill or cause to be killed, him I call a Brâhmana. (629)

37. 'The man who is not hostile amongst the hostile, who is peaceful, amongst the violent, not seizing (upon anything) amongst those that seize (upon everything), him I call a Brâhmana. (§30)

38. 'The man whose passion and hatred, arrogance and hypocrisy have dropt like a mustard seed from the point of a needle, him I call a Brâhmana. (631)

39. 'The man that utters true speech, instructive and free from harshness, by which he does not offend any one, him I call a Brâhmana. (632)

40. 'Whosoever in the world does not take what has not been given (to him), be it long or short, small or large, good or bad, him I call a Brâhmana. (633)

41. 'The man who has no desire for this world or the next, who is desireless and liberated, him I call a Brâhmana. (634)

42. 'The man who has no desire, who through his knowledge is free from doubt, and has attained the depth of immortality, him I call a Brâhmana. (635)

43. 'Whosoever in this world has overcome good and

evil, both ties, who is free from grief and defilement, and is pure, him I call a Brâhmana. (636)

44. 'The man that is stainless like the moon, pure, serene, and undisturbed, who has destroyed joy, him I call a Brâhmana. (637)

45. 'Whosoever has passed over this quagmire difficult to pass, (who has passed over) revolution (samsâra) and folly, who has crossed over, who has reached the other shore, who is meditative, free from desire and doubt, calm without seizing (upon anything), him I call a Brâhmana. (638)

46. 'Whosoever in this world, after abandoning sensual pleasures wanders about houseless, and has destroyed the existence of sensual pleasures (kâmabhava), him I call a Brâhmana. (639)

47. 'Whosoever in this world, after abandoning craving, wanders about houseless, and has destroyed the existence of desire (Tanhâbhava), him I call a Brâhmana. (640)

48. 'Whosoever, after leaving human attachment (yoga), has overcome divine attachment and is liberated from all attachment, him I call a Brâhmana. (641)

49. 'The man that, after leaving pleasure and disgust, is calm and free from the elements of existence (nirupadhi), who is a hero, and has conquered all the world, him I call a Brâhmana. (642)

50. 'Whosoever knows wholly the vanishing and re-appearance of beings, does not cling to (anything), is happy (sugata), and enlightened, him I call a Brâhmana. (643)

51. 'The man whose way neither gods or Gandhabbas nor men know, and whose passions are destroyed, who is a saint, him I call a Brâhmana. (644)

52. 'The man for whom there is nothing, neither before nor after nor in the middle, who possesses nothing, and does not seize (upon anything), him I call a Brâhmana. (645)

53. 'The (man that is undaunted like a) bull, who is eminent, a hero, a great sage (mahesi), victorious, free from deire, purified, enlightened, him I call a Brâhmana. (646)

54. 'The man who knows his former dwellings, who sees both heaven and hell, and has reached the destruction of births, him I call a Brâhmana. (647)

55. 'For what has been designated as "name" and "family" in the world is only a term, what has been designated here and there is understood by common consent. (648)

56. 'Adhered to for a long time are the views of the ignorant, the ignorant tell us, one is a Brâhmana by birth. (649)

57. 'Not by birth is one a Brâhmana, nor is one by birth non-Brâhmana ; by work (kammanâ) one is a Brâhmana, by work one is a non-Brâhmana. (650)

58. 'By work one is a husbandman, by work one is an artisan, by work one is a merchant, by work one is a servant. (651)

59. 'By work one is a thief, by work one is a soldier, by work one is sacrificer, by work one is a king. (652)

60. 'So the wise, who see the cause of things and understand the result of work, know this work as it really is. (653)

61. 'By work the world exists, by work mankind exists, beings are bound by work as the linch-pin of the rolling cart (keeps the wheel on). (654)

62. 'By penance, by a religious life, by self-restraint, and by temperance, by this one is a Brâhmana, such a one (they call) the best Brâhmana. (655)

63. 'He who is endowed with the threefold knowledge is calm, and has destroyed regeneration, know this, O Vâsettha,—he is to the wise Brâhmana and Sakka.' (656)

This having been said, the young men Vâsettha and Bhâradvâja spoke to Bhagavat as follows:—

'It is excellent, O venerable Gotama! It is excellent, O venerable Gotama! As one raises what has been overthrown, or reveals what has been hidden, or tells the way to him who has gone astray, or holds out an oil lamp in the

dark that those who have eyes may see the objects, even so by the venerable Gotama in manifold ways the Dhamma has been illustrated ; we take refuge in the venerable Gotama, in the Dhamma, and in the Assembly of Bhikkhus ; may the venerable Gotama receive us as followers (upāsaka), who from this day for life have taken refuge (in him).’

MY MANDATE

OR THE AUTHORSHIP OF GOTAMA THE MAN etc.

Mrs. C. A. F. Rhys Davids’ later works :—“Gotama the Man”, “Sakya”, “The Milinda Question”, “Translations of the Dhammapada” and the “Khuddakapāṭha”, etc., are not only quite the reverse of her previous works but they have very little relation to the scientific method of research or to scholarship. If one reads all the above works, beginning with “Gotama the Man”, one can understand not only the above contention, but one will consider any serious criticism against them superfluous and a simple waste of time. But those who have no time to study them in their totality and who take up only her translation of the Dhammapada or any one of her books separately, if they have little or no accomplishments in the original language quite possibly they may take them seriously, and become misled. Reading her works haphazardly some people become angry with her. That, however, is not just, since whatever she writes in these books is all done in good faith. She still retains great respect for the Buddha—whom she now calls Gotama. Whatever defects are to be found in her writings now, are due to her conversion to spiritualism quite late in life, under tragic circumstances. She deserves the sympathy of all. To use any harsh words towards her is not only unfair, but it reflects upon the writer’s inhuman heart. To remove the cause of misconception, and to defend her from unjust harshness, are the two objects of these lines.

Mānava, the Writer.

(to whom her Milinda-question is dedicated).

My dear Mānava,

Most of my readers are amazed, puzzled and even disgusted after seeing my later writings. They even question my

sincerity. They do not know with how much great perseverance, big resolution, long heart-burnings which are inevitable to every trotter of the Path of Truth, the very Way-farer, for me has dawned the sun of the Great Wisdom, was opened the great vista full of eternal glory, of enchanting beauty, of infinite happiness, which utterly transformed my whole life, my whole outlook, right into from my innermost self. In order to remove that misunderstanding, to show the path which consoled my broken heart and put new hope, new light, new sweetness, new fragrance in it, I here through you record my experience with the Truth.

People are too worldly. They are unable to see things from within, like charwomen hunting for broken pieces of coal, while the ground is strewn with real diamonds. It is about them that Jesus said, "Cast not your pearls before swine". It is because of them that Gotama hesitated to disclose his Message, his Mandate for the More-Well, for the better ; so I know my message for the Man—the Man-in-men, the very Man, is misunderstood even now, while I am still in the flesh.

Do not ask about the birth of flesh, that is useless, unnecessary, without worth ; so I should begin from my second birth, the real birth, my birth as *dvija*—the twice born. But if you insist, I may say, that I was born in a country which boasts of its great achievements in so-called science—yes, so-called, because it has no worth—no real worth. My parents gave me what is called a good education. Apart from other things I read Greek, Latin and other languages, I became interested in philosophy, psychology and many other things. People praised my scholarship, my keen intellect, and my head became swollen with pride and with vanity. In those days when I was full of 'me' I met a young man who, like me was interested in many things, knew much more than I did but was not swollen-headed like me but was very modest, conscious of his imperfection, ever eager to learn something more. It was not his humble way which attracted me, but our common taste, his high achievements—though not

so high as mine—still promising a bright future. We became friends—true and real friends—not only for this world but far beyond, to eternity.

We helped each other to pursue the work in which my husband was already engaged. I was a stranger to that field and a new-comer, but he steered my ship as a companion, as a helper, as a teacher ; so in a few years I became his right-hand in his work. Our work was quite a new opening but with great possibilities which was a great incentive to us. At the outset we began our work as scholars ; we did not hope for any great knowledge or any great intellectual achievement from those Asiatics. In the spring of our life, while full of blooming promises and enjoyments, we did not care much about anything which had no connection with our present need. But within a few years of our quest we came face to face with things we had never expected from completely lazy Eastern people. I was still hesitating but my husband was convinced by the truth we found. Tearing away his national prestige and pride, he proclaimed his conviction. I did not see things quite in that light, but the force of the facts and his reasoning compelled me to take the same line of thought. I reasoned with myself : What is the harm in accepting it ? The great scientists of our age say there is no God, the world is worked by natural laws. There is no soul inside the body ; life is a chemical production of matter and mind, or of either one of them ; so I also nodded my head in assent.

Through forty long, long years we struggled, worked hard to bring before Western people those priceless gems which were buried under the deep cellar of the Pali language and in Eastern scripts. As our work proceeded, it shed more and more light on the many obscure points of Buddhist thought and history, which were closely connected with world-thought. Our work was crowned with success ; scholars appreciated our great work, and the Western world became more interested in the Buddha and what he taught because it was more convincing, more reasonable and more in accordance with science,

placing before man the high ideal of love and forbearance, with irresistible lofty ethics and deep philosophy. The scholars of the West began to study it more thoroughly and to appreciate its value.

With my happy life^{*} and with my reason convinced, I was, like my husband, satisfied with the so-called fundamental teaching of the Buddha—why 'so-called' I shall say presently. Then came the crucial day of my trial which flung a challenge to the whole structure of my life. In one morning my dear one, who was the light of my eye, the star of my heaven, the breath of my life—my son,—was snatched away from me. Until that time my thought, my love, my joy seemed to be self-centred; I was not aware how far my joy, my contentment, my song, my smile, was based on my dear son who was really my external self:—"All I treasured" here "was gone" (Gotama the Man p. 148). Now, the whole world became a deep, dark frightful cavern for me. Life a fish out of the water, I became helpless; my ocean of joy dried up to the bottom; my heart was crushed; a fearful fire was burning my being to ashes; I was crying, 'Help! Help! Help!' But where was help to be found?

My whole knowledge, my philosophy, my psychology, my wisdom and my scholarship were of no help to me. In that moment of a thousand agonies, like a merciful angel, a lady friend of mine said to me: "Why cry? Why become so desperate? Here is Miss Meredith, a great medium, a perfect clairvoyant and clairaudient, who has direct communication with departed ones. Let us try; she may help you in communicating with dear Charlie". In the miserable state in which I was then, these sweet words were very soothing. But they were thrusting upon me an idea for which I was not prepared, an idea which was quite against my whole trend of mind. How is it possible to communicate with the dead and gone,—gone for ever, however much we may wish such a thing? It is against logic, against science, against my experience of two scores of years. There was however only

this one ray of hope which I dared not ignore ; I argued to myself : "Is not Sir Oliver Lodge a great scientist of world-wide repute ? Is not Sir Conan Doyle of outstanding intellect —(the famous writer of *Sherlock Holmes*) ? Was not Sir Russell Wallace a life-long devotee of mighty science ? What about W. T. Stead, the great editor ; William James, the great philosopher and psychologist and hosts of others, before whom my learning and intellect are nothing ? And they believe in spirit-communication ; not only do they believe, but in fact they claim to have actually seen the departed ones.

My friend brought me some books on spiritualism, spirit-materialization, telepathy and other occult subjects. Though still sceptic, yet this was my only hope. I shall ever preserve in my memory that sweet October evening when stealthily I accompanied my friend to Sir James Cooper's villa where Miss Meredith was sitting for spirit communion. My friend was a regular member of the circle, and she had already told them about me. Besides, I was otherwise known to many of the friends there, so there was not much hesitation about my going there. Yet I was afraid or perhaps a little ashamed of my adventure, as I thought of my husband who was not less affected by our great bereavement, but had courage enough to compose and console himself. In a quite quiet corner of London, amidst the junipers and the garden flowers, there stood the moon-lit silvery villa. We entered an airy but dimly-lighted chamber ; we were the last to arrive, everybody was waiting for us, so we took our seat. Miss Meredith was gazing at the dim, and quiet light of a candle which was burning on the table before us. Within a few minutes her eyelids closed ; for a minute she looked like a marble statue, lifeless, calm and still. Then her lips quivered ; Professor Godfrey who was sitting close to me, asked the medium, "Who are you ?" The prompt reply was :—

"I am Charles Newcomb. Since my leaving this world I have been impatient to enter into communication with my dear mother. Several times a day I have been visiting her

house, and with pain I have watched her unbearable agony ; but there has been no way of explaining to her that I am quite happy in this world I am in now which is so pleasing and so loving. When last Sunday morning Mrs. Lamb was talking to my mother about the possibility of spirit-communication, I was present ; I was afraid she might refuse to hear even that good counsel, which was the only way to relieve that heavy burden of pain which was simply killing her. I was very pleased when on Thursday I heard her consent to come here for the sitting. I was waiting here for one hour. I am extremely thankful to Mrs. Lamb for her good counsel and to Miss Meredith for volunteering herself as a vehicle, without which it was not possible for me to console my dear mother, thereby obtaining peace of mind for her. Mother dear, do not be sorry for me ; here I have every kind of comfort both bodily and mental. I am surrounded with loving faces everywhere, your mother—my grandmother, your father, Professor Richmond—my teacher, Loney—my chum, and about twenty thousand and more past generations from the side of your father and mother ; and the same number from the side of father, were assembled to give me a warm welcome. In a moment we became well-acquainted and on loving terms. Being your great grand-parents, do not think that they are old, disabled, disfigured, helpless people ; in this world there is no old age, no disfigurement, no ugliness, all faces here beam with joy. I am here with your mother, your grandmother and the twenty-thousand great grandmother from Pamir—Yes, from Pamir where in those days the whole Indo-Germanic race was living in caves with a very scanty vocabulary. They are asking me to convey to you their love. We are all a happy family ever laughing, singing and full of joy. It is only your miserable state of mind which is troubling us. Our earthly life is very short, full of disappointment ; but you “must have come to regard what is beyond this world as the real, as in a way more real than earth, because that ‘beyond’ is the greater part of the life-way in the worlds, earth being but a

very small part."* A thousand years are nothing. Be cheerful, dear Mother, rejoice in our joy here. I shall be ever ready to communicate with you. After all, the happiest life on the earth has no comparison with the worst here. Adieu, Mother, my companions are in a hurry to go to our prayer-ground, where John the Baptist is going to speak, and Moses, Confucius, Gotama, Jesus, Mohammed, Luther, Wesley and a host of old and new prophets and great teachers are coming to lend us their grace."

* * * *

The first experience was so strange that it began to hammer on my mind from all sides. The only consolation I had was the consolation of my heart which, like an autumn leaf was withered, pale, and nigh to drop. Now there began a great battle within me and I asked myself: Is it possible to have communication with the departed one? Is it not a shameful thought in a scientifically-minded person like myself to believe in such a thing, which is no different from belief in goblins, fairies and such things which uptil now have been regarded as the belief or hallucination of the ignorant and uncultured? Shall I return to such a crude, irrational belief, and forsake all my academic distinctions and scholarships? Then the thought came: No, I must be unbiased. In judging new facts, and new phenomena, one should discard all old prejudices. After all, there are many scientists of great repute—though, like myself, advanced in years—who hold this view and of what use to me is such reason and such science as cannot bring me any mental peace or any consolation for the heart-consuming fire which has made my life an unbearable hell? On the other hand, if I accept what I see as truth, it will lessen my pain and will be a God-sent shower to extinguish the fire. That is the net gain which creates new hope, new joy for the present and for the future.

1. Gotama the Man, p. 80.

I struggled for a week between the sweet and reasonable, or what sages of Upanishad call, *Sreya* and *Preya*. In the meantime I attended several *séances* which brought, every time, new force on the side of the Truth—Yes, the Truth, since it is only truth which is sweet and at the same time convincing. I was not only convinced about spirit-communion by attending these sittings but in my lonely room in the countryside, in the dead of night, when silence reigned everywhere, I began to hear the sweet voice of my Charlie, moving towards me from far to near, from childhood to youth. Sometimes I could even perceive from the corner of my eyes, a tall thin figure, though not quite clearly, playing hide and seek.

By and by the Truth conquered me ; and heart and head joined in welcoming the New Truth. My only desire now was to hear the voice and see the figure quite clearly; and for this I tried my best. I read all the literature, not only in English, but all the books available in German, French, and even in Italian. I consulted all the best spiritualists and mediums in all the three continents, but I was unsuccessful in acquiring the *Dibba-cakkhu*—the divine eye and the *Dibba-sota*—the divine ear. When I came to know it I cursed a hundred-fold my study of philosophy and my travail for Pali literature and all its so-called rationalism. Fie upon philosophy, and fie upon rationalism which do not help but positively obstruct and make obscure the light's incoming. I understood the truth in the saying:—"Blessed are those who do not know....." Now the meaning had dawned upon me why the eating of the fruit of wisdom was the cause of the downfall of the first parents of humanity ; faith is only hope and wisdom has no use and no worth.

Now, in this miserable state of mind, again came help from the other world. I was told : "Don't be sad, don't curse yourself. A few years are nothing. You are nearing the time when you will not only hear, see and talk to us, but you will enjoy our company, being one of us, for eternity. In the mean-

time take whatever you like, from our vehicles through whom we will talk to you, giving you our message—not to you alone, but to the world at large.

One evening I again heard about a meeting in the spirit-world, where Gotama, who afterward was called the Buddha was going to speak to the spirit brotherhood. An idea came into my mind, why not obtain some message from the Great One, for whose discourses we have given up almost half a century of our precious life. Sometimes I even mentioned these things to my husband, but he would not believe; sometimes even he laughed it away. While thus we were discussing, arguing, persuading one another, without success, my husband became suddenly ill, and with the same suddenness, one fine day my life-companion bade me adieu, leaving me alone to mourn his loss for the rest of my life. But on account of my previous experiences I now acted more quickly. Instead of gnawing my heart out and cursing the world, I went to Miss Meredith and Lo! at the very first sitting my husband greeted me with the words: "Annie, you were right and I was wrong when I was in the flesh, in not believing in this magnificent world. Be cheerful! The time is not long before Charlie and I shall greet you on this shore".

I was not astonished because I knew the reality and my head and heart were well prepared for such a message. Released from all doubts and mental worries, I now directed my thoughts toward the great helpers, especially toward Gotama, in order to verify the ancient records. This experience of a new method brought a great enlightenment and I may say that in that memorable year I received my second birth, not of the flesh but of the spirit, I received my mandate, and that was why I proclaimed from the housetop:—"The future will see groping also, and rightly, in this book, and in those which I have published since, let me say, 1923. But let me be judged by those later works, and not by the yet more immature gropings of my earlier work" (Gotama the Man p. 6). Do not say:—"From the age of thirty and for

forty long years you advocated one idea about the teaching of Buddha, then how is it that at the age of seventy when as a rule, people lose not only their physical strength, but even become mentally paralysed, you can propound a theory, which is against your whole life-work and full of the symptoms of mental derailment"? But this is not correct. Sixty and seventy are real youth for the intellectual giants; and how can you contradict my own ears and my own eyes? I know that people sometimes put very silly questions but in order to remove their doubts, vicikiccha, I allow you to put all sorts of questions. Let us stop here to-night; it is half past two. To-morrow we will begin again, and in the course of my narration you will have full liberty to put any questions you please.

.....(Mānava the writer).

BUDDHISM AS A SOLUTION FOR UNTOUCHABILITY

BY DEVAPRIYA VALISINHA, B.A.,

General Secretary, Maha Bodhi Society.

Thanks to the untiring efforts of Mahatma Gandhi, the removal of untouchability from the Hindu Society has become the burning question of the day. Untouchability, in some form or other, has existed in India for centuries and there have been many attempts, both from within the untouchable community and outside it, to remove this stigma from such a large section of the Indian population. But it appears that every effort in this direction has met with failure, and it is yet to be seen, whether the present movement, with the powerful influence of Mahatma Gandhi at its back, will succeed in solving a problem which has baffled so many great minds in the past.

The reason for the failure of the efforts made in the past may be put down to the fact that orthodox opposition to the

same was too strong, and the feelings of the Hindus were not sufficiently roused as to make them realise the crime of keeping down in perpetual degradation a section of their fellow beings. Thoroughly understanding Indian psychology in a manner unthought of by others, Mahatma Gandhi, by his historic fast, has succeeded in rousing the emotions of the people to the highest pitch ; and to-day every Indian who feels for the future well-being of his country, is devoting some thought to the solution of this knotty problem. The greatest leader of modern India with a saintly character and a record of unparalleled services to his motherland, is going to lay down his invaluable life in order that justice may be done to these unfortunate people, and what Indian worth the name will, in the face of this calamity, remain indifferent?

To a careful observer it is obvious that untouchability is bound up with the caste system as we find it to-day in India. It is a natural aftermath of the working of this system. Caste implies the division of men into higher and lower grades with particular rights and customs for particular sections. That being so, there cannot be any limit to these divisions so long as the principle of division is accepted. The original four castes are to-day divided into numerous sub-castes. Human nature is such that once a class of people gets certain privileges, it will try its utmost to consolidate them and repulse any attempt to take them away. Hence there ensues a struggle and the law of the survival of the fittest holds true in this case also. Brahmins were by far the cleverer and more industrious of the people and naturally they got the highest position, other castes taking their places according to their capacity. This assertion, though not true in the case of every caste, is borne out by the fact that, at one time, there existed a rivalry between the Brahmins and the Kshatriyas for the highest place. When Lord Buddha appeared in India, the Kshatriyas actually held the highest place until they were ousted from that position with the waning of Buddhist influence.

As already pointed out, none of these castes remained intact for a long time. As time went on they were sub-divided into numerous sub-castes. Nature of the caste system is such that with the formation of every sub-caste new sets of customs and rules come into existence making those particular sub-castes exclusive in their turn. In a sense, untouchability is a matter of degree and is found even among the Brahmin sub-castes. I have heard that there are Brahmin groups who will not eat or drink from other groups. If we, therefore, really desire to abolish untouchability from this land, we have to go at the root of the matter and remove the cause.

Lest I am misunderstood, I wish to point out here that there is a great difference between a class and a caste. No country can claim that divisions of any sort do not exist among its people. So long as human nature remains what it is, we cannot completely remove these divisions. But caste system is quite a different matter. While in the case of a class, as we find in Europe, any one possessing ability can rise from the lowest position to the highest, in the case of a caste in which one's status in Society is determined by birth, this is impossible. Evil of the caste system consists, therefore, in this that one is not given freedom to raise oneself from a lower position to a higher place however much one may like to do so. A scavenger will have to remain a scavenger through all his life; and not only that—his sons and grandsons will also have to remain in the same condition! When we consider this aspect of the caste system the question of untouchability becomes a mere side issue and the solution of the problem really lay in the mitigation of the rigours of caste regulations. At one time this was actually allowed and the interchange of castes was a common practice but later law-givers have nullified that principle which made caste a useful institution at one time.

The present movement initiated by Mahatma Gandhi is merely for the removal of untouchability in its worst form as we find in Malabar etc. This aims at the removal of such

inhuman restrictions as temple entry, use of roads and wells etc., and I have little doubt that these restrictions will be removed at least for sometime. But the real evil of the system will still remain and the lot of the so-called untouchables will not be very much improved. And it is too much to expect for the present that Hindu Society will make any radical changes in the caste system. Even Mahatma Gandhi does not contemplate this he being himself a believer in the caste system. Under the circumstances what other solution can we find?

It is here that Buddhism can step in and help in its own way to remove the evils of the Caste System. To those who do not believe in the caste system, there are several courses open: (1) Remain within the caste system and yet go through its rigours whether they like or not as expected by Sanatanists, (2) Embrace a foreign religion and (3) Embrace Buddhism.

Now with regard to the first, it is certain that the majority will acquiesce to the demands of the upholders of the caste system and remain as they are. But with the growth of education and other facilities afforded by modern civilization, they will gradually revolt against the inequities of the system and therefore it is ultimately no solution. The second alternative viz., the adoption of a foreign religion is the least desirable as it will estrange this large section of the population and introduce foreign elements into Indian Society and doubly complicate the already complicated situation in India. Under the circumstances, the third course, viz., their conversion to Buddhism seems to be the best and safest solution.

Buddhism is an Indian religion and has nothing in its philosophy or ethics which is alien to Indian religion and culture. It originated in India and had a glorious career and its achievements can be witnessed even to-day in the magnificent ruins scattered throughout India. It synthesises all that is best and necessary in Indian thought and is therefore a religion which every Indian can adopt and follow without any hesitation, for it is his own. Buddhism is a foreign

religion to those who come from Ceylon or Burma but not to Indians. Now the idea of untouchability is most repugnant to the Buddhist conception of life which regards all human beings as equals. One's social position, due to learning or wealth, may be higher or lower, but as individuals, one is not inferior to another and has within oneself potentialities which, when fully developed, can raise one to the highest position. Not only that, *every human being* can aspire to become even a Buddha—greater than whom there is no god, or man for the Buddhists. This is presumably the fundamental difference between the Hindu outlook on life and the Buddhist outlook. A man's position according to Buddhism is determined not by his birth but by his action. "*Najaccā Vasalo hoti, najaccā hoti Brāhmano, Kammanā vasalo hoti, kammanā hoti Brāhmano* : By birth one does not become an untouchable, but by deeds. By birth one does not become a brahman but by deeds."—these are the actual words of Lord Buddha.

In the Assalayana Sutta of the Majjhima Nikaya and other suttas Lord Buddha has irrefutably proved that the pretensions of the higher castes for purity on account of mere birth are simply hollow.

I think if we are ready to examine everything in an unbiased attitude, we will be convinced that caste system is unnecessary and in actual practice, purity of caste which is the essential principle of the system, has never and can never be maintained. Anthropological and ethnological studies have proved beyond doubt that few can claim to have the purity of caste. It is said that Madras Brahmins, who are the loudest in their protests against any change in the caste system, have a good deal of non-aryan blood in them. Why, therefore, this insistence about caste purity? Is it not another manner of exploitation which the world has lately come to understand in its full significance? To the credit of Buddhism it must be said that it has from its beginning stood against caste privileges in an uncompromising manner, thereby doing an immense service to the world. Wherever Buddhism spread it has tried

to mitigate this evil and has greatly succeeded. It is because of this opposition to caste that Buddhism is looked upon with suspicion in India. But the present age is an age of inquiry and enlightenment and it behoves every one to examine all customs, rites and rituals of every religion with a critical mind so that what is true and noble may be separated from what false and ignoble. In a word, we have to introduce into the religious sphere, the impartial analytical attitude of the genuine scientist who examines every theory on its own merits and discards whatever is found to be false. If religion is truth and we have no other object but the realisation of truth, we should have no fear whatever to put every religious belief and custom to the test of reason. If you find something unreasonable and false reject it, for, what use there is in clinging to that which is untrue?

In the long and brilliant history of Buddhism this has been the attitude of Buddhists and we can justly claim that of all religions Buddhism alone has kept its pristine purity and very little corruptions have come into it. Buddhist period is the most glorious period of Indian history and not only untouchability but the very inequities of the caste system were brought under control and the people were certainly happier for that matter. Foreign visitors who had come to India at that period have left records of their impressions which go to prove this assertion. If Buddhism once again finds a place in India there is not the least doubt that untouchability will vanish in no time as many other evils. Lord Buddha has been incorporated as an avatar of Vishnu and consequently there cannot be any objection if the untouchables take to Buddhism. Buddhist temples will always be open to them and they will enjoy the same privileges which other Buddhists enjoy however high their position may be. At the same time they will not go out of the Hindu fold for Buddhism is an indigenous faith which a famous Indian described as "the cream of Hinduism". I, therefore, make this suggestion to all untouchable brethren that if they fail to obtain their just rights from

those who adhere to the caste system, they may seriously consider the possibility of taking up Buddhism and thereby remaining within the Hindu fold and yet receiving the blessings of freedom from the tyranny of caste system.

ANATTA AND MORAL RESPONSIBILITY

BY ARYA DHARMA.

(Continued from page 508 of the issue of November, 1932).

[The Editor's apology is due to Mr. A. D. Jayasundara, one of our most esteemed contributors, for associating his name with the first instalment of this article. Finding that Mr. Jayasundara had the initials "A.D.", an assistant, in charge of proof reading, substituted his name for "Arya Dharma", thereby doing him an injustice for which we express our deep regret—*Editor, Maha Bodhi.*]

But let us not be so foolish as to try to milk a cow by its horns—as the saying goes. For instance, apply our logic to that marvellous discovery of the Buddha's great Enlightenment—*Paticca Samuppāda*. "Philologists start out with the view that the concept is the stand-point from which one will become master of one's object, as a conceived thing. That may pass as long as it is an object of mere knowing; but it becomes an attempt that leads to the *ad absurdum*, so soon as it is a question of the grasping of the concept itself. And so the philologists in their endeavours with their logic to lead the Buddha into the *ad absurdum*, display nothing but their own lack of understanding"—So writes Dr. Dahlke. In brief, Logic is alright so far as conceptual thinking goes. But full realisation is beyond logic.

S. N.—I fear, my friend, you are painfully digressing and boring me with your prolixity. Let us at last, hark back to our original point—How do you reconcile Anatta with Moral Responsibility?

A. D.—I plead guilty, my dear Sir, to your indictment. I can only urge in mitigation the overwhelming importance of the topic I was dealing with. I am glad you pull me up.

Thank you. Before we tackle your very difficult question we must take, so to say, a preliminary canter. The whole world for centuries upon centuries has been nurtured on static ideas—both in the East and in the West. So our norms and canons of Logic have evolved from static notions. But the Tathāgata created a revolution in the mental world when he enunciated the *Paccaya-Kāra-Dhammā*—the dynamic conception of life and of the world. We find a modern echo of this teaching in Henri Bergson, the French philosopher. Let us bear in mind that there is a marked difference between the Buddhist idea of identity which is purely dynamic and that of other schools of thought which was only static. Elsewhere, I once wrote: "Identity is a static idea and strictly speaking cannot apply to life or biological values. One can correctly envisage life and its functions only from the dynamic view-point. Mathematics, jurisprudence and the physical sciences deal in identities but not the sciences of ethics and psychology. In Buddhist psychology both the subject and the object are transitory ; only the inter-relation between them remains constant. This constancy of relation, which is called by some consciousness, gives rise to the false animistic notion of personal identity. Because of the continuity of temporary selves or successive states of consciousness man blinded by nescience (*Avijjā*) mistakes similarity for identity and takes the river of life for one abiding soul, even as he mistakes the river of yesterday as identical with the river of to-day."

"Life according to Abhidhamma is like the current of a river (*nadī soto viya*) or the flame of a lamp (*dīpa jālā viya*). It is a conclusion of modern science that the cells of the human body undergo constant change, so much so that every particle of the body of a boy of ten becomes completely transformed and gradually replaced in the body of a youth of eighteen. The ceaseless flux of things applies to both mind and body. In the former the flow is even more rapid than in the latter, and therefore it is truer to speak of the body as a permanent thing (*Atta*) than of the mind." To put it in a

nutshell—the Buddhist, that is the dynamic view of *identity* consists in *continuity* alone and not in the permanence of substance, which is the static idea. We have to keep this distinction clearly in mind as the first step in our argument.

S. N.—But you have not yet come to the point of my difficulty: “what survives death to bear the results of Karma in one’s life?” Please address yourself to that.

A. D.—Let me see. Your question is vitiated by a *petitio principii* or in plain English, it begs the question—when you say ‘what survives death you assume, or take for granted, that *something* does survive—which is not the case. Strictly speaking—the question is wrongly put and must therefore be put aside—thapaniya. Similar questions or something to the same effect were put to the Master by a brahmin of old: “How now, Lord Gotama? Is he who acts the same as he who feels the result of the act (so karoti so patisan vedayiti)? He who acts is the same as he who feels—that, brahman, is one end (heresy). How then Lord Gotama? Is he who acts another than he who feels? He who acts is another than he who feels—that brahmin, is the other end. Overcoming these two ends the Tathāgata points out the doctrine in the middle, in terms of Paticca samuppāda”—Nidāna Sanyutha.

Now what does this mean to us moderns? It means, as I understand it—there is no permanent unchanging identity between the actor and the feeler, but there is at the same time a *continuity* of personality between them—nacaso naca año—Hence the Buddhist idea of *identity* consists in *continuity* and not in *identity of substance*, for the simple reason that there is no such thing as *identity of substance* in the universe—Sabbe sankhārā aniccā.

S. N.—I am beginning to see some light. It all comes to this. One must alter his view-point, if one wishes to understand the Buddhist idea. We must give up our static way of thinking and adopt the dynamic view of life. We must discard our coloured glasses, and ‘think ourselves into sympathy with the Buddhist position’.

A. D.—Exactly so, you put it admirably—when even in this life as it is, there is no permanent soul, how can a non-existing thing ‘survive death to bear the results of Karma in one’s life,’ as you put it.

S. N.—So far alright, but I have not done with you. There is the further question yet outstanding—where is moral responsibility in that case? In the magisterial diction of another critic, Dr. Stace: “If the next life is only a continuation of Karma and not of personality, why should any one bother himself about the consequences of his action?”

A. D.—I have previously called attention to the fact—that in both mind and body the youth of eighteen was different in every particle from the boy of ten. Let me then put you this counter-question: What youth is therefore not morally responsible for his acts when he was a boy of ten, because in all respects he is different—is it not so?

S. N.—But the boy *continued* to exist till he became the youth. The boy did not die and was not reborn as the youth.

A. D.—That makes all the difference. Do you not thereby implicitly admit that moral responsibility depends on the *continuity* and not on the *identity*, of personality?

S. N.—Just so, I grant it. There being no soul the only conceivable form of identity is *continuity* and *not identity* of an unchanging substance—which we mistakenly call personality.

A. D.—I am glad you appreciate the fine distinction. Let me make it clearer by asking you a counter-question. Suppose that boy of ten underwent a sudden loss of memory and recovered his consciousness to find, that all his past was a perfect blank. What moral responsibility would he feel for acts done before he lost his memory and cannot remember?

S. N.—Moral responsibility therefore depends not only on *continuity* of personality but also on *memory*. Am I right in saying so? If the youth of eighteen does not actually remember the act he did as a boy of ten, (because of the loss of memory he underwent) it matters not that he became the youth of

eighteen. He cannot feel a sense of responsibility for an act he does not remember.

A. D.—Then after all it is not a question of memory either. You are actually forced to that conclusion. Moral responsibility cannot possibly depend upon memory. For the simple reason there can be loss of memory.

S. N.—Why do you say so? If the murderer does not remember his crime by some loss of memory, what is the use and where is the justice of sending him to the gallows? There is no object in punishing him, except as an example to others.

A. D.—You are quite right and your reasoning is flawless, if the universe is run, controlled and judged by some omnipotent Arbiter who rewards and punishes. Unfortunately the world is not so constituted but is governed by unintelligent, and impersonal physical and moral laws. The law of karma is just one of these moral laws and there is no Lord of kamma to dispense rewards and punishments, in terms of the laws of kamma—In the inimitable way that our brother Silācāra puts it: “If a person does something in his sleep, gets out of bed and walks over the edge of a veranda, he will fall into the road below and in all likelihood break an arm or leg or something worse. But this will happen not at all as a ‘punishment’ for his sleep-walking, but merely as its result. And the fact that he did not *remember* going out on the veranda would not make the slightest difference to the result of his fall from it, in the shape of broken bones. So the follower of the Buddha takes measures to see that he does not walk over verandas or other dangerous places, asleep or awake, so as to avoid hurting himself or anybody who might be below and on whom he might fall.” Luminous words these!

S. N.—What is the upshot of it all? If then memory is not an essential factor in assessing moral responsibility—it necessarily follows that the interruption of memory by death will not prevent the operation of the law of kamma. The fact that the man who dies does not remember his acts in

his next life is no bar to his reaping the fruits of such acts. The murderer is hanged whether he remembers his crime or not.

A. D.—Bravo! my friend, I congratulate you. You have gained “the spotless eye of truth”—at least in the *intellectual* sense. May you ere long win “the Spotless Eye of Truth” in the highest *spiritual* sense also as a Sotāpanna. So note if be ! Moreover have you not heard of such a thing as Pubbenivāsānussati-ñāna—knowledge or memory of previous lives?

S. N.—Yes, I have indeed. But how is such knowledge or memory possible when death breaks up the process of thought and the body also?

A. D.—That, my dear sir, opens up a very large deep question, so much so I fear, we both may find ourselves ere long floundering beyond our depths. But subject to correction by learned Abhidhammika scholars, I shall proceed to state how I understand it in my humble way.

S. N.—Do it, please. Don’t be modest. Because, after all we have reached the climax of our interesting talk.

A. D.—The Lord Buddha says, and both Eastern and Western psychology bears him out on the point, that man dies every moment (*khanika-marana*). We have seen before that the cells of the body constantly change and that the flow of thoughts in the mind is even more rapid. Philosophically speaking, *i.e.*, in actual truth and fact, man therefore dies every moment and is reborn in the next, both as regards mind and body. What the world conventionally calls death is the termination of a life-time. The former is not apparent, whereas the latter happens before the eyes of all. But according to Abhidhamma there is the strange fact, that the succession of thoughts that goes on in life is not interrupted by death, and there is no interval between the dying-thought (*cuti-citta*) in this life and the rebirth-thought (*patibandhi-citta*) in the next life.

S. N.—I see what you are driving at. Because there is

no entity that passes from one thought to the next, and there is an unbroken succession of thoughts all through life and even between death and rebirth, I do not see much difficulty now in believing that memory of previous lives can be recalled. At least, it is a bare possibility.

A. D.—Memory of past lives, be it noted, is not a mere abstract conception, a mere possibility or even a probability only, it is and has been a concrete fact. There are innumerable instances of those, who acquired this psychic power. But for a full and complete explanation of its *modus operandi* in view of the Buddhist teaching of Anatta, we must look to the Patthāna-pakarana of the Abhidhamma for an answer. This book appropriately called the "Great Book" contains twenty four modes of Relation (which is more comprehensive than and transcends the Association Philosophy of the West which deals with the Relations of ideas only); whereas the Patthāna comprises the Relations between *all* phenomena.

According to the Patthāna, each thought is related to the one next to it both before and after in at least four of these twenty-four ways of Relation. These four Relations (paccayā) are peroximity, (anantara), contiguity (samanantara), absence (natthi) and abeyance (avigata). Each thought as it dies gives service to the next or gives up the whole of its energy (paccaya-satti) to its successor. Thus each successive thought has all the potentialities of its predecessors. Therefore the mental principle of cognition or perception (saññā) in each mental state of consciousness, with all its heritage of the past, is a recognising in the image reproduced the idea of the original object revived by the very marks, which were observed by its predecessors in a certain reflection. I hope you now see more clearly how memory of past lives is recalled. [Vide: my article on "Anatta—the Crux of Buddhism" in "The Buddhist Annual of Ceylon" for 1922].

S. N.—To sum up the whole of our long but edifying discussion: the Buddhist position is that moral responsibility is possible without a soul (Anatta), there is *continuity* but

his next life is no bar to his reaping the fruits of such acts. The murderer is hanged whether he remembers his crime or not.

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S. N.—To sum up the whole of our long but edifying discussion: the Buddhist position is that moral responsibility is possible without a soul (Anatta), there is *continuity* but

not *identity* of personality and memory of past lives can be recalled even though there is no soul. I offer you my grateful thanks for the great pains you have taken in enlightening me.

A. D.—I reciprocate your kind sentiments, my friend. If I have thrown even a little light on an obscure and deep subject, which an Arhat alone can *fully* realise, I should feel amply rewarded. Our friendly talk should be a constant reminder to all of us, what funny things we mortals are with our poor feeble crutch of an intellect, and that we must diligently cultivate the Higher Insight—(Vipassanā) if we wish to see as by day-light, what we now glimpse as through a glass darkly. *Appamādena sampādetha!*

S. N.—*Ama āvuso!*

A. D.—Please forgive the polemical tone I have at times assumed.

S. N.—That is alright. *Au revoir!*

✓ THE RISE AND FALL OF BUDDHISM IN INDIA

BY

TRIPITAKACHARYA RAHULA SANKRITYAYANA.

(Continued from page 555 of the issue of December 1932.)

When there were plenty of new and old Sūtras, and when there existed no proper criterion for knowing what was genuine and what was not, when tradition also became confused, and it was difficult even for the learned to know what was the real teaching of the Buddha and what was not,—at that time basing their teaching on those Sūtras in which the vehicle of Bodhisatva was more emphasised, there arose many teachers, who wrote a number of treatises. They also produced new Sūtras and proclaimed that the vehicle of Bodhisattva or Mahāyāna, was the only way for the achievement of Nirvāna. They emphasised that one's own salvation should not be striven for, since that is selfish and mean, but that all should aspire to

Buddhahood, although Buddhahood is not an easy thing to obtain. They emphasised on Buddhahood or the life of the Bodhisattva (Buddha-elect), and were not satisfied with one Bodhisattva Maitreya, who is mentioned in the old records, and so they created many Bodhisattvas such as Avalokiteśvara, Mañjuśrī and others. The ideal of the Bodhisattva and the attainment of Buddhahood were very difficult, and so they began to beg the help of the Bodhisattvas and the Buddhas (of whom also they created many).

The first image of the Buddha was made during the time of the Emperor Kanishka and after the creation of so many Bodhisattvas, there came into existence, different images of them. They were worshipped everywhere and people built great temples to them endowed with much wealth and ornaments. Again, in order to lessen the difficulty of salvation and to appeal to the popular mind, they invented many sacred places where different images of different Bodhisattvas and Buddhas were located. Also they invented many gods and goddesses, first as symbols of the different qualities of the Buddha and the more eminent Bodhisattvas, but afterwards that symbolism was lost and they became separate gods and goddesses. Thus through the advent of Mahāyāna, Buddhism was diverted into quite a new channel, though still retaining much of the old philosophical and ethical background.

Before the worship of Buddhas, Bodhisattvas, gods and goddesses was originated it was considered that the repetition of Sūtras would bring merit ; of course it was not a new thing, since it was believed even in the old schools. But Mahāyāna sūtras sometimes were very lengthy, and in order to make them shorter while obtaining some amount of merit, they composed Dhāraṇīs of a few lines, which were considered to sum up the essence of the sūtras, not in meaning but in spirit. These Dhāraṇīs became very famous and sacred. When they also increased in number, then in order to shorten them, later on there came into existence many mantras or formulae of a few words which were considered to be an embodiment of

those dhāraṇīs, or sometimes of worship and prayer to the Buddha, and the Bodhisattvas, gods and goddesses. Also, in order to popularise their creed, the Mahāyānists symbolised some of their treatises such as the Prajñāpāramitā, etc. in the form of different gods and goddesses ; and thus the number of gods and goddesses were increased, and represented with strange bodies. Thus after the fifth century, in many of the monasteries of Northern India, many of these images were worshipped ; and many temples for them were constructed. As time went on, the popular mind was more and more attracted towards these magnificent images and temples ; so that the older schools began to lose their influence, and within those schools some monks began to be influenced by the doctrine and practice of Mahāyāna. Thus during the time of Hiuen-tsang and I-tsing we find Mahāyānists following the tenets of the Vinaya and of the Sarvāstivāda in the monastery of Nālandā. Because the Mahāyāna did not at first develop the rules of Vinaya, for their ordination and other precepts, they accepted the older Vinayas. Even in the eighth century when the first monastery of Samye was established in Tibet, Tibetan monks were ordained according to the Vinaya of the Mūla Sarvāstivāda. From the fifth century, Mahāyāna came into more prominence and its monasteries and temples were patronised by the kings and wealthy people. Now they were able to attract more people of other older schools to their school.

Because the monasteries were very rich, now with good provision everywhere, many undeserving people wanted to enter the monastic life and many unworthy monks came into the order. When their number increased so that they attained a majority within the Order, they began to relax many rules, and sought sanction to indulge in many vices. To that end, they composed many tantric texts, into which by-and-by they introduced some practices, which were quite contrary to the ethics of Buddhism. This phase of Buddhism which was evolved out of Mahāyāna, is known as Vajrayāna or tantric Buddhism. Since, through the spread of Mahāyāna, the

sanctity of all sūtras and tradition was broken down, it was therefore easy for these tantric Buddhists to compose many books upon their own doctrines and to propagate them secretly among their followers. They mentioned that the Buddha did not preach only one Dhamma, but three kinds of Dhammas. First he delivered his sermon at Rishipatana (Sārnāth) which is known as the Śrāvakayāna. For more evolved people, he turned the wheel of law of Mahāyāna a second time at Rājagṛha. And for still more evolved people, Mahāyāna was not sufficient ; so in order to help those highly evolved beings, for a third time he turned the wheel of the law of Vajrayāna at Dhanyakaṭaka in South India.

It was difficult for the Mahāyānists to stop Vajrayāna ; because the latter used the very same logic against them that Mahāyānists used against their predecessors of the older schools. The second thing was that the Vajrayānists did not teach openly. Their teaching was also more attractive, because in their esoteric practices women and wine were most essential things. For the sake of secrecy they invented many stages of initiation ; in each stage only hinting at the teaching in the next. They composed many tantric works such as Guhyasamāja, Cakrasaṃvara etc. This new cult was so attractive, and the monks wielded so much power through certain of their mystic practices, which were akin to hypnotism and spiritualism, that from the seventh century onwards their number began to increase ; yet upto the end of the eighth century they were not able to proclaim their system openly. From that time the great mystic poets such as Saraha, Kanhapā, Vajraghaṇṭa and others came into the field, and by their magnetic personality, great scholarship, poetic gift and outstanding qualities, they were able to make many converts and through their influence most of the great seats of Mahāyāna Buddhism were converted into Vajrayāna.

It must not be assumed that all of these great mystics were attracted towards the cult of Vajrayāna for the sake of sensuous

pleasure. It may be that at the beginning those who were attracted for that reason might have been selfish. But afterwards, when it became a system, many were attracted to it through pure faith and great love for mystic power. No doubt many of the mystics by their practices, obtained great psychic power and so unconsciously helped the cult which was able to destroy the whole ethical fervour of the monastic Order. Most of the followers however, were initiated into the cult for the sake of sensuous pleasure.

Although after the eighth century the great monastic institutions such as Nālanda and Vikramaśilā became the headquarters of the Vajrayāna, still, like the Mahāyāna, they did not discard the previous authorities. For their ordination uniform, and some external practices, they observed the rule of Vinaya or the Hīnayāna; they also observed the rule of the Bodhisattva life according to Mahāyāna but these two things were more external or theoretical. The third thing, which was more respected, was the practice of the secret tantric cults of women, wine, and mystic formulae, spirit communion, devil-worship, etc. Now there was a vast difference between their external and internal life, their exoteric and esoteric practices; and in order to harmonise these differences they composed many philosophical and other treatises. At any rate, after the eighth century A.D. in the Buddhism of Northern India there remained very little of the original teaching of the Buddha. In every monastery monks used to practise sorceries, incantations, and the use of oracles. The monasteries were full of hundreds of Bodhisattvas, and frightful gods and goddesses, often in obscene postures. The philosophy of Mahāyāna was still studied, but it had not so much influence, as the practice of the mystic cult. The eighty-four great mystics, who flourished from the eighth century to the beginning of the eleventh were able to give a great impetus to this cult. By constant practice they succeeded in discovering some of the most astonishing psychic faculties, and all their success was obtained through this.

These mystics lived a strange life. Some used to make shoes, while, along with living the life of a recluse without care for money or even for comfort, but carrying on mystic practices. It was their selflessness and philosophical attainment that enabled them to do this. The first famous mystic, Sarashahāpā, used to make arrowheads (*sara*) and so he became known as Sarahapa. Another who used always to have with him a *ḍamarū* (small tambourine), was known as Damarūpā. Another used to have a ragged cloth (*gudari*) and he was known as Gudārīpā. They used to live in thick forests, or in cemeteries or other such fearsome places, using a human skull for a drinking cup, and other strange things. They even used to remain in a state of drunkenness. They did not like the company of people, though people were attracted to them in spite of being insulted and abused. These mystics had such great influence, that even kings and ministers used to offer them their daughters, since their psychic power was considered a proof of their supernatural attainment. In those days almost all Indians from the highly educated to the illiterate, from king to pauper were great devotees of these mystics and of their cult. Kings had so much faith in their formulae and practices that they did not remain satisfied with their army, but regularly employed a host of these tantrikas to perform mystic ceremonies for the protection of their realm. At such a time it was very difficult for the monks to live a pious and regulated life. In those days true Buddhist monks were very few.

When, at the end of the twelfth century C. E. the people of India were so superstitious and adhered to these heinous cults, when through the caste system, patronized by the Brahmins, the nation was divided into many factions, when people even of the same caste, of high and low status, were quarrelling with one another ; when the coffers of monasteries and temples held more gold, silver, and jewels, than the treasuries of kings, since for centuries kings and rich people vied with one another in filling them, at such a time the Turks

came from the North-West and invaded the country, destroying the great temples and monasteries, considered most sacred and miraculous. Images of gods and goddesses were broken into pieces ; and though the mystic priests performed their sacrifices and mystic incantations, these did not help them. Thus by the beginning of the thirteenth century, the whole of Northern India had fallen into the hands of the Turks. The Pāla kings, who built the monastery of Udantapurī especially for the mystic monks, in order to have their help, though possessing sufficiently large armies, were yet so superstitious as not to rely so much upon their armies, as upon magic. The result was that with two hundred horsemen only, Muhammad-bin-bakhtiyār was able to capture the capital. He destroyed the famous monastery of Nālandā, and the image of the goddess Tārā, which was considered to possess great magic power, was broken and thrown down, and the great library was burnt and destroyed. The same thing happened in the case of the great monastic university of Vikramaśilā. Had the monasteries and temples possessed less wealth, possibly the Turks would not have destroyed them, since the Turks' principal object was to obtain their wealth. Thus it was that when Buddhism in Northern India was rotten within, that there came the Turks, by whose blows it was not only shaken but brought to a collapse.

A mistaken idea is current among some people to the effect that Sankarāchārya not only used his great knowledge and power in debate, to defeat Buddhist scholars in discussion, but that his followers compelled them to change their faith by the force of the sword ; and sometimes, indeed we find passages in the books* where something like this is mentioned. But if we study the whole of the historical materials available in the Brahmanic and Buddhist literature of India and abroad,

* Āsetoratushārādrerbanddhānābṛdhabālakam.

Na hanti yaḥ sa hantavyobhṛtyānityanvaśānnṛpāh.

(Sankara-digvijaya of Mādhava 1 : 93).

together with the archaeological finds, we are compelled to discard this notion.

As to the time when Sankara lived the authorities are not of one opinion, some scholars of the old type think that Sankara was a contemporary of King Vikrama who founded the Vikrama era about 57 B.C. Historians, however, say that because Vācaspati wrote a commentary on Sankara's gloss of the Vedānta-sūtra, therefore he cannot be later than the time of Vācaspati. The followers of Sankara themselves say that Sankara was a contemporary of the great Mīmāṃsaka Kumārila though there is nothing in the writing of Kumārila to suggest such a thing. In any case we cannot take Sankara to be before Kumārila. Now Kumārila was a contemporary of the Buddhist logician Dharmakīrti who was a contemporary of King Harsha of the seventh century C. E., and Vācaspati belongs to the ninth century ; so that the time of Sankara is somewhere between the seventh and ninth centuries C. E. ; If we take the eighth century, we shall not be far wrong. But it is certain that Sankara was not well-known in Northern India, at least in the first half of the eighth century, because Śāntarakṣita, who criticised almost all the great philosophical theories of his contemporaries and predecessors in his famous work Tatvasaṅgraha, never says anything about Sankara. It would seem as if Sankara was raised to a high position among Indian thinkers only through the commentary of Vācaspati, which is more forceful and philosophical ; in other words, we might say that Sankara rose into prominence by standing on the shoulders of Vācaspati.

The great exploits or conquests narrated at length in the works of Ānandagiri and Madhavācārya cannot be accepted as true since we find no mention of these armed crusades of Sankara against Buddhists in Buddhists records in Pāli, Chinese or Tibetan. If they really occurred, surely these records would have mentioned them. It is impossible to maintain that Sankara did all those things against Buddhists in the South of India ; because Ceylon had direct communica-

tion with South India ; and in the Mahāvansa, the History of Ceylon, though the brutality of the Tamil kings is often mentioned, yet there is nothing at all said about any crusade of Sankara.

In reality, Sankara may have been a gifted scholar, but in comparison with great philosophers such as Dingnāga, Udoytakara, Kumārila, Dharmakīrti, he was nothing. Also Northern scholars in those days had very little respect for those of the South as is shown by Vāṇa in his Kādambarī. Who knows whether, if there had been no Bhāmatī (Commentary of Sankara's gloss by Vācaspati), Sankara's gloss would have continued in existence?

It also is not true, when considered from other points of view. In the eighth century C. E. the Palas became the masters of Eastern India (Bihar and Bengal) until the end of the twelfth century. As rulers they were staunch followers of Buddhism as is proved by all of their copper-plate inscriptions. In the districts of Patna, Gaya, etc.* even in villages, we find numerous Buddhist stone images and inscriptions belonging to that period. Before the eighth century we have the testimony of Hiuen-tsang and I-tsing for the flourishing condition of Buddhism in North India ; and later on until the twelfth century, we find Buddhism in the same condition, though internally weakened by Vajrayāna. In the tenth century, not only was Buddhism not declining but Buddhists were establishing new large monasteries such as Vikramaśilā (founded by Devapāla). It was in this Pāla period, that many Indian teachers went to Tibet ; where they strengthened Buddhism and translated thousands of Buddhist works into the Tibetan language, which are still preserved. In 8th—12th centuries many Tibetan Buddhist monks came to the monastic

* Especially in the villages of Kespā, Ghejan, Kurkihār, etc. where hundreds of beautiful Buddhist images of that period are found everywhere together with the well-known stanza : "Ye dharmā hetupprabhavā"

universities of Vikramśilā and Nālandā for their studies. We have their records, but we do not find in them any mention of Śankara's crusade.

In the North-West of the Pāla kingdom, were the rulers of Kānyakubja, who ruled the country from the rivers Yamunā to Gandak, and from the Himālaya to Vindhya mountains. Though these rulers were followers of Brahmanism, they had great respect for Buddhism, as shown by their magnificent gifts to the Buddhist monasteries. King Govindacandra donated five villages to the monastery of Jetavana, as can be seen from his copper-plate inscriptions. His Queen Kumāradēvī built a magnificent vihāra at Sārṇāth. His great grandson King Jayacandra was also a great admirer of Buddhism, as is shown by the Gaya inscription, in which this king is mentioned as a disciple of Mitra-Yogi, the famous Buddhist saint of the twelfth century, whose many works are still available in Tibetan translations. An old manuscript of the Prajñāpāramitā, which is now in the Royal Library of Nepal, was written for the Queen of this King. Thus we find that until the end of the twelfth century Buddhism was prevalent in Northern India.

Buddhist images of the 9th to the 12th centuries are found in Mahoba, and also in Ellora, Nasik and many other parts of the Deccan, which shows that at that time Buddhism was prevalent in those parts. We find some Buddhist cave-temples unfinished in Aurangabād and other places. In Śankara's own native-country, Kerala, the manuscript of Manjuśrī-mūla-kalpa was found even later than that time, (which is published in Trivendrum) and this shows, to say nothing of other parts, that even in Śankara's own birthplace, Buddhism was in existence many centuries after his time. Thus we know that the story that Śankara destroyed Buddhism in India is nothing more than a myth.

Now the question is: What was the chief cause of the disappearance of Buddhism in India?

The first cause of the decline of Buddhism was the

prevalence of Vajrayāna, which destroyed all moral strength, making the foundation of Buddhism very weak. The second cause was that just at that time the Turks came from the North-West, and dealt the final blow, which the structure of Buddhism was unable to withstand. Though the Turks destroyed the monasteries and temples of the Brahmins, and there were tantric practices among the followers of the Brahmins, still, the whole of Brahmanism was not converted to tantricism. Some of the leaders of Brahmanism, based their teaching more on ethical rules and on good character, so that they were more respected; that is why we find that the Brahmanic temples were often restored, though the Buddhists were unable to restore their temples or monasteries. Take, for example, the famous temple of Viśvanātha of Benares, which was destroyed several times and again and again was restored. First it was destroyed by the Turks who erected a mosque in its place, which is still there. And even now, on Śivarātri day, people visit the spot to offer flowers and water to a stone pillar standing in the courtyard of the mosque. Then the Brahmins erected another Viśvanātha-temple at a place now known as Ādiviśvesvar (original Viśvanātha); that also was destroyed. And then the third one was erected at Jñāna-vāpi, which was destroyed by Aurang-zeb in the seventeenth century. Again the Brahmins were able to construct another one which is the present temple of Viśvanātha. Here we find examples of the activities of the Brahmins, and how they were able to collect sufficient funds to erect marvellous temples; but if we look at the ruins of Buddhist monasteries and temples, we find quite another story. Quite near Benares, at Sarnath, which is one of the most sacred places for Buddhists, the last Vihāra was built by the Queen Kumāra-devi of the eleventh century, and after its destruction no restoration was made. We find the same thing in connection with Nālandā, Jetavana and other Buddhist places in Middle India. They show that when once Buddhist monuments were destroyed, Buddhist monks were unable to restore them. What was the cause? It was because

the Buddhist monks who were the leaders of the whole Buddhist community, had no reputation for good character or other admirable qualities. They were respected only because the people thought that they possessed supernatural power through their tantric practices and incantations. Through the great blow which the Turks dealt to these supernatural powers, the whole foundation of their prestige and honour vanished ; and their immoral practices were laid bare before the people ; therefore they were not helped by the people in the restoration of their temples. Also by reason of their special dress and lonely dwellings, outside the cities or towns, they were conspicuous enough to be singled out by the invaders. On account of these two causes they were forced to flee from India to border countries such as Nepal and Tibet. Thus by the fall of the Buddhist monasteries and temples, and by the absence of their leaders, the Buddhist monks, Buddhists were abandoned and left without guides, and, within one or two centuries, some of them who had relatives and caste people of their own in the Brahmanic faith, returned to that faith. Others who were considered inferior in caste, such as weavers and others were tempted, and even forced, to accept Mahommedanism. Thus, somewhere in the fourteen century Buddhism disappeared from the Middle country. It lingered for a few years more in some other places ; but without backbone it was unable to stand ; and thus the disappearance of Buddhism from its native country became complete.

SANKHISA BASANTPORE

BY JAGAT NARAIN, B.A., LL.B., ADVOCATE.

Sankhisa Basantpore is at present a small village in Farukhabad district of the province of Agra. Its only importance now lies in its identification with the ancient city of Sankhassa. Both Fa Hian and Huen Tsang, the two celebrated Chinese pilgrims have described Sankhisa in some detail. Fa Hian, who visited Sankhisa in the beginning of the fifth century A.D. places it at 18 Yojanas south-east of Mathura. Huen Tsang visited Sankhisa in 636 A.D. He calls it Kie-jo-Kio and places it midway between Pi-Lo-Chan-Na and Kie-Jo-Kio Shekwo at a distance of about 33 miles from each. Kie-Jo-Kio has been identified with Sankhisa by St. Martin Julian and Cunningham. Pi-Lo-Chan-Na has been identified with a place called Attranj Khera now in Etah district, and Kie-Jo-Jio Shekwo with Kanauj. The area of the city is given by the pilgrims as about 3 1/2 miles—the area of the land covered by the existing ruins, and the present village. The name Sankhisa has also survived inspite of the vicissitudes of time, during which Sankhisa has changed beyond recognition. It is certain that the village is situated on the land once occupied by one of the most celebrated cities of India, and one of the most important places of Buddhist pilgrimage. This is the place where Buddha descended on earth after 3 months' stay in heaven, and where he performed several miracles. The Chinese pilgrims have given a description of the various buildings as well as of the general appearance of Sankhisa. They have both described the story of the descent on earth of Lord Buddha after his 3 months' stay in heaven.

Fa Hian says that the country was very productive, and the people "rich beyond all comparison," "Men of all countries", says he, "come here, and are well taken care of, and obtain what they desire." The city of Sankhisa was surrounded by a wall 3 1/2 miles in circuit. A vihara with a stone pillar 30 cubits high with a lion's figure over it was

erected at the place of Buddha's descent, a bath house at the place where he bathed after the descent, and three towers on various other sacred places. A Sangharama is mentioned here containing 600 or 700 priests. Fa Hian also mentions a Naga tank, now called Kanhyia tank, south-east of the great stupas.*

*When the Buddha was about to descend from heaven, Sakka commanded Visvakarma, the divine architect, to create a tripple ladder; the foot of which was set down near the town of Sankhisa. And the Buddha descended at this place . . . From Sankhisa, the Master returned to the Jetavana monastery (Buddha and the Gospel of Buddhism by A. K. Coomarswamy, page 58).

"Buddha being now about to come down from Tryas-trimsas heaven there appeared a threefold ladder. The middle ladder was made of the seven precious substances standing above which Buddha began to descend. Then the king of the Brahma heavens caused a silver ladder to appear on which he took his place on Buddha's right hand holding a white chouri. Then Sakra, king of Devas, caused a golden ladder to appear on which he took his place on the left holding in his hand a precious parasol After he had come down, the three ladders disappeared in the earth except the seven steps which remained visible. In after times, Asoka, wishing to discover the utmost depths to which the ladders went employed men to dig down and examine into it. They went on digging till they came to the yellow spring (the earth's foundation) but yet had not come to the bottom. The king deriving from this an increase of faith and reverence forthwith built a Vihara and facing the middle flight, he placed a standing figure (of Buddha 16 feet high). Behind the Vihara he erected a stone pillar thirty cubits high and on the top he placed the figure of a lion. Within the pillar on the four sides are figures of Buddha and without it is shining and bright as glass Immediately after his descent, he bathed himself. Men of after ages erected in this place a bath house which yet remains. There is also a tower on the spot where the Bhikhuni was the first to adore Buddha. There is also a tower on the spot where Buddha, when in the world, cut his hair and nails and also on the following spot viz. where the three former Buddhas as well as the Sakyamuni Buddha sat down and also where there are certain marks and impressions of the different Buddhas. These towers still remain In this district there are a hundred small towers There is also a Sangharama containing about 600 to 700 priests. In this is a place where a Pratyeka Buddha ate (the fruit),

Huen Tsang's description of the story of the descent is slightly different from that of his illustrious predecessor, but his description of the various buildings of Sankhisa is the same. He mentions a vihara built at the spot of the seven steps, a stone image of Buddha, a stone column 70 feet high set up

the spot where he died is just in size like a wheel, all the ground around it is covered with grass but this spot produces none. The ground where he dried his clothes is barren of vegetation, the traces of impress of the clothes remain to this day (Beal's Buddhist Records of the West vo 1.2 pages 39 to 41 Fo Kwo Ki-9).

"After he had performed the double miracle and had made a stay in heaven the all-Knowing Buddha descended at the city of Sankhisa on the day of the great Pavarana festival (Trubner's Oriental Series no 29 Kanaha Jataka page 73).

Note. Beal thinks that the reference to the eating of the fruit is an euphemism for death. But this cannot be correct as the Buddha died not at Sankhisa but at Kusinara. To my mind eating the fruit refers not to the death of Buddha but to the eating of a fruit presented to him by a certain gardner in or near Sankhisa. "Early in the morning the Master went on his round seeking alms. The king's gardner . . . was just taking to the king a full ripe fruit, thoroughly ripe, big as a bushel when he espied the Master at the city gate." This fruit is worthy of the Master, said he, and gave it to him. The Master took it and sitting down then and there on one side ate the fruit. When it was eaten he said "Ananda give the gardner this stone to plant here on the spot: this shall be the knot mangoe tree." The elder did so. The gardner dug a hole in the earth and planted it. On the instant the stone burst, roots sprouted forth, upsprung a red shoot, tall as a plough-sole even as the crowd stared, it grew into a mangoe tree a hundred cubits with a trunk 50 cubits and branches 50 cubits in height, at the same time flowers bloomed, fruits ripened, the tree stood filling the sky covered with bees laden with golden fruit . . . Then meditating to see whither it was that former Buddhas went after they had done miracles and perceiving that it was to the heaven of thirty-three, up he rose from the Buddha's seat, the right foot placed on the top of Yugandara and with his left strode to the peak of Sineru, he began the season of the rains under the great coral tree seated upon the yellow stone throne for the space of three months he discoursed upon the transcendental doctrines (Abhidharma) to the gods . . . When the season was near to its end and the feast was at hand the great elder Moggallana went and announced it to

by Asoka with the figure of a lion at the top. He also mentions stupas built at the place where the Buddha bathed himself and also at places where the former Buddhas walked etc.

It is certain beyond doubt that the present village Sankhisa is situated at the place where the Buddha descended and where he performed the miracle and where there were many places of interest and sanctity to the Buddhists.

The present Sankhisa is situated on a mound of ruins about 40 feet high, 500 yards in length from west to east and about 350 yards in breadth from north to south. This mound is called Qilla or fort. About 400 yards from this Qilla to the south is a mound of soiled bricks at the top of which is the temple of Bisari Devi. This temple has also suffered from the ravages of time and is fast crumbling to make another mound of ruins at the top of one of which it seems to have been built. Adjacent to the mound on which the crumbling temple is situated, excavations were made and under the earth were found buried brick walls which are an unmistakable proof of the existence of buildings buried underground. Still further north at a distance of some yards there are walls unearthed by excavation. No building of any artistic or historical importance has so far been unearthed at Sankhisa. At a distance of about 400 yards from the temple to the north is the capital of an ancient pillar with the figure of an elephant. The trunk and the tail of the elephant have disappeared. "The capital of the well known bell shape, corded or reeded perpendicularly with a honeysuckle abacus as in the Allahabad pillar and is clearly of the same age as

the Blessed One. Thereupon the Master asked him "Where is Sariputta now". "He, sir, after the miracle that delighted him remained with 500 brethren in the city of Sankhisa and is there still". "Moggallana, on the seventh day from now I shall descend by the gate of Sankhisa" (Story of descent described . . .). Buddha after descending taught wisdom . . . and declared the law to the company which covered 12 leagues of ground and 30 crores of beings drank of the waters of life" (Sarabha. Miga Jataka, Trubner's Oriental vol. 4, page 168).

that, viz. the third century before Christ." (Arch Survey Vol. I, pages 271—79, Vol. IX, pages 22—23). Cunningham thinks that this elephant pillar is the same as the one described as lion pillar by the Chinese pilgrims.*

Due south from the Bisari Devi temple is a small ruin apparently the remains of a stupa and due east at a distance of about 200 yards there is an oblong mound 200 yards long and about 50 feet wide called Navi-Ka-Kot. It is covered with broken bricks and pieces of stone of various sizes and is obviously the remains of some building. All over the place at small distances are circular mounds of various sizes all covered with bricks and pieces of stone, obviously ruins of some building or stupas. The ruins cover a length of 3,000 feet and a breadth of 2,000 feet. This however, covers only the chief buildings as the city seems to have been enclosed

*Now the only piece of the Asoka pillar at present existing is the elephant capital which I have already described and, I think is the lion pillar of the Chinese pilgrims. The reasons which induce me to think so are firstly, the elephant pillar is undoubtedly much older than the date of either of the pilgrims, and yet if it is not the same as the lion pillar, it has been left altogether undescribed by them, although its great size would have scarcely allowed it to remain unnoticed. Secondly, the height of the pillar would seem to correspond very closely with that of the lion pillar as recorded by Fa Hian, who calls it 30 cubits or about 45 or 60 feet according to the value of the Chinese Chhi. Now the diameter of the neck of the elephant pillar is 2 feet 9½ inches which compared with the dimensions of Allahabad pillar 2 feet 2 inches neck diameter to 35 feet of height gives a total to the shaft of Sankhisa pillar of 44 feet 3 inches. By adding to this the height of the capital we obtain 52½ feet as the probable height of the Sankhisa pillar. Thirdly, as the trunk of the elephant has long been lost, it is possible that it was missing before the time of Chinese pilgrims and if so the nature of the animal might have easily have been mistaken at a height of 50 feet above the ground. Indeed, supposing the pillar to be the same, this is the only way in which I can account for the mistake about the animal. But if the pillar is not the same, the silence of both the pilgrims regarding the magnificent elephant pillar seems to me to be quite unaccountable." (Arch. Survey vol. I, pages 271-79 vol. 9, pages 22-3).

within a city wall about $3\frac{1}{2}$ miles in circuit. Some part of the city wall still remains. There are three openings in this wall or rampart to the east and south-east. Outside the south-east opening is a village called Pao-Khera, or the gate village and to the north-west at a distance of about $\frac{3}{4}$ of a mile is another mound of ruins called Aghat where also a village of the same name has sprung up, and a sarai called sarai Aghat has been built during the time of Pathan Kings. To the south-east of Sankhisa ruins is a tank known as Kahyia Tal which may with certainty be identified with the dragon tank of Fa Hian.

At a distance of about 2 miles from Sankhisa is a village named Vihar. This village is also like Sankhisa covered with various elevations, though not so high as those at Sankhisa, but covered with broken bricks and fragments of stone. Vihar in Buddhist phraseology means a monastery and tradition says that the village was in olden days occupied by a Buddhist monastery.

Ancient coins are to this day found in Sankhisa and Vihar during rainy season, coins that take us back to several centuries before Christ.

The task of identifying the various places described by the Chinese pilgrims is a difficult one. Until excavations have unearthed the buried remains of the ancient buildings any attempt at fixing the exact spot of the various buildings must be more or less a guess work. The Naga tank or the Kanhyia Tal is the only place whose distance and position are given by Fa Hian, and therefore its position can be fixed with certainty. The only other object of undoubted antiquity is the stone elephant. Granting that the figure of the elephant is the same as described as the figure of a lion by the Chinese pilgrims, it is necessary to ascertain its base in order to come to a correct conclusion regarding the place where it originally stood. A spot is pointed out at the west of the village from where the figure of the elephant is said to have been dug out. Here there is an octagonal hole in a small mound from

which the bricks of a solid foundation have been removed. If it be admitted that the original place of the elephant column was this spot, then the mound on which the village stands will be the site of the monastery with the three holy staircases and the three mounds situated to the east of the Navi-Ka-Kot would be the ruins of the three stupas of the Chinese pilgrims. The temple of Visari Devi will then be the site of one of the Brahmanical fanes described by Huen Tsang. The main objection to this is the want of any motive for the removal of the figure from its original site. The stone elephant has however, obviously been removed from the pillar on which it rested. When and by whom was this done is shrouded in the dark pages of oblivion. Cunningham is of opinion that it was probably meant to convey the figure to the temple of Mahadeva near the Naga tank. It is, however, possible to imagine that the temple of Bisari Devi was the site of the great monastery with the three holy staircases. The three mounds to the east would still be the ruins of the three atupas, but the great mound on which the present village stands would remain unaccounted for. The area occupied by the temple of Bisari Devi is not such as would have been enough for a big monastery as the one described by the pilgrims. On the whole, the first view seems to be more in consonance with the locality.

Little information is available about the modern history of Sankhisa. Tradition has it, that it was destroyed 1800 years ago when some Rishi cursed it, and the whole city was turned upside down, and that it was given by a Kayastha to a body of Brahmins. The Saxena tribes of Kayasthas, Kachhis, Nais, Bharbhoonjas etc., all ascribe their origin to this ancient city. It is said that when a well is dug in Sankhisa a wooden plank is found just adjacent to the water level and has to be cut before water can be reached. This has been found to be true of the wells dug on the side of the village adjacent to the river Kali.

It is certain that Sankhisa offers wide field for research to

the student of Buddhism and Buddhistic culture. There is no knowing what wonders it may reveal to the yet unsuspecting world if excavations are conducted on proper lines.

[Unlike mud villages in other parts of India, the village Sankhisa is almost entirely built of bricks collected from the extensive ruins—*Editor, Maha Bodhi.*]

RECEPTION TO JAPANESE ARTISTS

Mr. Kosetsu Nosu, the well-known Japanese artist, who was engaged to paint the Buddhist frescoes on the walls of the Mulagandhakuti Vihara at Sarnath, Benares, is now in India and Mr. M. Hara, the consul for Japan was at home to the artist on the 12th November last at the Nippon Club, Calcutta. Dr. Rabindra Nath Tagore who was present on the occasion spoke about the cultural unity between Japan and India. Amongst others Mr. Justice Manmatha Nath Mukherji, President of the Mahabodhi Society, Mr. and Mrs. and Misses N. C. Sen, Dr. Bhandarkar, Dr. Gaganendra Nath Tagore, Dr. Abanindra N. Tagore, Dr. Kalidas Nag, Dr. Sunity Chatterji, Mr. N. R. Sarkar, Mr. Amiya Chakravarty, Mr. Mukul Dey, Mr. Van Manen, Brahmachari Deva Priya, Brahmachari Govinda, Mr. A. Gumbrill, Miss Glen and a large number of Japanese ladies and gentlemen were present at the function.

Mr. Hara, in introducing the Japanese artist to the assembled, said, "Twelve centuries after the introduction of Buddhism and through Buddhism Indian culture into Japan, the two artists, Mr. Kosetsu Nosu and his assistant Mr. Shiko Kawai are bringing into India the Japanese fine art, which has since flourished in our country, by taking up the holy task of painting the Mulagandhakuti Vihara at Sarnath. It is of course no easy matter for both the Japanese artists to accomplish the gigantic work assigned to them. But they are deeply im-

pressed by the importance of their mission and deem it a task which is worth their undying efforts. I sincerely hope and pray that you will be good enough to give them every encouragement and any help that they may need for the success in this assignment."

"The United Buddhist Priests' Association of Japan", said Mr. Hara further, "is going to present to the Mahabodhi Society and to dedicate to the Vihara the golden bell which was forged specially in Tokyo. At the anniversary of the holy Vihara towards the end of this month, it will ring for the first time and daily thereafter at dawn and sun-set, when the echoes will linger and convey the good wish and ardent prayer of the Japanese Buddhists for the peace and prosperity of their co-Buddhists in this land."

He then requested Dr. Rabindra Nath Tagore to say a few words on the occasion "specially in consideration of his deep sympathy with the Japanese and consequently the Japanese artists who are our guests of honour to-day."

Dr. Tagore in an extempore speech referred to the great hospitality that he received while he was in Japan and said that all the great civilisations were like the big rivers. They opened up channels of communication with distant lands bringing them closer. There was a time when the best minds of India travelled all over Asia spreading the gospel of love and truth. Then Japan came spiritually closer to his motherland. That great period of the history had now dimmed through ages but still the traces of that ancient love were not obliterated. He had the opportunity of realising that fact when he was in Japan that the bond of human sympathy between Japan and India was not at its end. All the great religions of the world must secure the loving hearts of men to flourish, they could not remain rigid in dead tradition mummified. He noticed while in Japan that Buddhism was still a living religion although it had been Japanese in its aspects and features, it was not merely an imitation of what she received from India. Japan had transformed that as her

own. Proceeding Dr. Tagore said that while he was in Japan the educated Japanese knew him as the winner of Nobel Prize. He was not satisfied with that and when he was at Kobe, one early morning while looking through a window, he found ordinary Japanese women who were sweeping the floors of their houses nearby, kneeling in his presence and showing their reverence to him. He was deeply touched. He found in that obeisance the relic of the old days which still linked in Japan's racial memory. In him, the ordinary women, the fisher-people of Japan found the spirit of the same soil in which their great Master Buddha was born. That was the reason why they felt reverence for his personality. They realised as well as he that the origin of that human sympathy lay in the hoary past. He felt that behind that sympathy was the great history created by his ancestors by going to Japan and offering their best gifts which they could give to the world—the message of immortal truth and love. "You ought to feel" said Dr. Tagore, "at home here because the real relationship between India and Japan which had been established was not geographical but deeper and more profound than physical. It was a spiritual history of greater India which unfortunately India has forgotten through the ages of vicissitudes. It is still the greatest event of history, when the whole of Eastern Asia came closer to India".

He did not know whether that age could be revived. Possibly not. Times were not favourable. Life had become complex. That was a time when people simple in their devotion could accept truth when it was offered to them with humility and gratitude.

But to-day science had brought them nearer. Now they had the opportunity of cultivating that human sympathy and feel that they did not really stand distant to each other. "That sympathy" said Dr. Tagore "was still in them and possibly some-day it will come to the surface, when they will recognise each other. They will stand face to face and ask : Friend ! do you know me", we shall then know each other. We shall

then learn that we have been known to each other even before we were born".

Mr. Kosetsu Nosu in the course of his reply said :—

I have come from the Eastern Country of Cherry Blossoms to this Sacred Land of Lotus Flowers, to offer my humble devotion to our Lord Buddha. This is the greatest privilege I have been looking forward to, for many years.

Permit me to say something of my idea about the frescoe work in the Mulagandhakuti Vihara which has been entrusted to me. It is well-known that every nation's art reflects its soul. Naturally the spirit of Japanese Art would not be the same as that of the Indian. How to harmonise these two is, I believe, the most difficult but the essential part of my task. The other day I had the honour of paying a visit to Dr. Tagore at Santiniketan. The poet was so kind as to call my attention to this very point, when he strongly impressed upon me the importance of unifying the characteristics of Indian Art with that of the Japanese, through the spirit of Buddhism, I could not but reply that it would be impossible to accomplish such a work within the time allowed, to say nothing of my poor skill. The poet encouraged me by saying that devotion to our Lord Buddha would solve my difficulties. Thereupon I really made up my mind to do my very best in painting the sacred frescoes, always bearing in mind this valuable advice from the poet. I should be grateful if you, ladies and gentlemen, who are present here to-day, kindly favour me with facilities and encouragement directly or indirectly. My hearty prayer is due to our Lord Buddha for the great chance that has been given to me. If my work leads to closer unity and friendship between nations, I shall have amply earned my reward.

Japanese Buddhists asked me to bring a temple bell to be presented to the Vihara. I am sure that the sound of the bell will echo the sacred voice of our Lord Buddha, who departed from this world 2,500 years ago at Kushinagara, proclaiming peace on earth.

I now pray for blessings, to Lord Buddha, to his Doctrine, and to his Monks : Santi, Santi, Santi.

I thank you.

Mr. Justice Mukherji on behalf of the Mahabodhi Society accepted the present of the golden bell by the United Buddhist Society of Japan and thanked the Japanese Buddhists.

Mr. Nosu is a graduate from the Government School of Fine Art at Tokyo and specialised in that branch of fine art known as Buddhistics. His eager desire to qualify himself in this branch of art made him an extensive traveller both in India and China. He spent about one year in India visiting places important to artists and with Mr. Kamp Arai and Prof. Sawmura of the Imperial University of Kyoto spent about three months at Ajanta to copy the frescoes of the famous caves. He came in contact on that occasion with eminent artists, of the Bengal school and notable personalities like Dr. Rabindra Nath Tagore. He belongs to the well-known Nippon Bijitsuin (Artists association).

Mr. Nosu, in the Mulagandhakuti Vihara, will follow the genuine Japanese technic of painting which he considers to be akin to the old Ajanta style as is evident from the numerous frescoes found on the walls of the old Buddhist temples in Japan, specially at Nara. But he will make it a point to study the up-to-date methods employed by the Indian artists. According to Mr. Nosu, apart from the ideal, the Western and Oriental art differs even in treatment. While the light and shade plays the most important part in the Western Art, Oriental Art excels and achieves its object through lines. In the Mulagandhakuti Vihara he will thus follow what he considers to be the chief characteristic of Oriental Art.

It may be remembered in this connection that Mr. B. L. Broughton M.A., an English Buddhist, promised in commemorating the memory of his mother, a donation of Rs. 10,000 for the painting of Buddhist frescoes on the walls of the Vihara and his only condition was that the artist must be a Buddhist.

MAHA-BODHI SOCIETY

The annual general meeting of the Maha-Bodhi Society was held on the 19th December 1932 afternoon at the Sri Sumangala Hall, Vidyodaya Pirivena, Maligakande, Colombo.

The Ven. Kahawe Ratanasara, Nayaka Thero, presided and proceedings began with the administering of "pansil."

The report and accounts were adopted on the motion of Mudaliyar K. W. Y. Atukorala, seconded by Mr. Jacob Munasinghe.

ADMINISTRATION OF HOSPITAL.

Veda-Mudaliyar M. S. P. Samarasinghe proposed : "That in the opinion of the Honorary Medical Faculty of the Foster Robinson Memorial Free Hospital the control of the permanent endowment fund be entrusted to a Board of Trustees to be specially appointed for the purpose composed of three representatives from the trustees of the Anagarika Dharmapala Fund, two representatives from the Honorary Medical Faculty of the Hospital, the Secretary ex-officio of the Honorary Medical Faculty and a representative from the Maha-Bodhi Society ; and that the premises on which the Hospital stands be donated to the Board of Trustees thus appointed by a deed of transfer by the trustees of the Anagarika Dharmapala Fund."

Mr. E. S. Jayasinghe seconded.

Mudaliyar K. W. Y. Atukorala said that they should know the legal position before passing that resolution as they did not know whether legally that resolution could be put into effect.

Mr. E. S. Jayasinghe suggested as an amendment that the resolution be deferred till the Rev. Devamitta Dhammapala was consulted on the matter.

SUB-COMMITTEE APPOINTED.

Mr. W. H. W. Perera said that several legal matters were involved in that resolution and therefore it would be advisable to appoint a sub-Committee to take all necessary steps to bring that resolution into effect. However, if they were agreeable he proposed that the whole question be referred for consideration to the Executive Committee of the Society.

Mr. Jayasinghe said that their Venerable Chairman was of opinion that a sub-Committee be appointed to consider that resolution.

This was agreed to and the following sub-Committee was appointed:—Mudaliyar K. W. Y. Atukorala, Veda Mudaliyar M. S. P. Samarasinghe, Messrs. W. Pedrick, Rajah Hewavitarne, Neil Hewavitarne, U. B. Dolapihilla, N. D. S. Silva, E. S. Jayasinghe and W. H. W. Perera.

OFFICE-BEARERS.

The election of Office-bearers, which took place next, resulted as follows:—

Patrons: The Ven. Pahamune Dharmakirti Sri Saranankara, Mahanayake Thero of Malwatte, and the Ven. M. Sri Indrajoti, Mahanayake Thero of Asgiriya.

Presidents: The Ven. Kahawe Ratnasara, Nayake Thero, and the Ven. Lunupokune Dhammananda, Nayake Thero.

Vice-Presidents: The Ven. Pelane Vajirañāna, the Ven. Karandana Jinaratana, the Ven. Kodagoda Upasena, the Rev. Baddegama Piyaratana, the Ven. Morantuduwe Dhammananda, the Ven. Boruggomuwe Sri Revata, the Ven. Kolonnawe Sugunasena and the Rev. Totagamuwe Paññamoli.

Hony. Secretaries: Messrs. Neil Hewavitarne and E. S. Jayasinghe.

Hony. Treasurer: Mr. W. E. Bastian.

General Manager of Maha-Bodhi Society's Schools: Mr. Neil Hewavitarne.

Auditors: Messrs. Krishna and Rogers.

Committee : A Committee of about 50 members was next elected.

VOTES OF THANKS.

Mr. E. S. Jayasinghe then proposed a vote of thanks to Mr. M. S. P. Samarasinghe for the valuable services he has rendered to the Foster Robinson Memorial Free Hospital for the last nine years when he was Physician in charge. Mr. Jayasinghe said that on behalf of the Maha-Bodhi Society he wished to offer their thanks to him and also express their pleasure at his new appointment. He would also ask him, as a token of their appreciation of his services, to receive a small present.

The Chairman then handed the present.

TRIBUTE TO LATE PHYSICIAN.

Veda Mudaliyar Samarasinghe then proposed a vote of condolence on the death of Veda Muhandiram H. J. Alwis Senaratne who had been for a number of years an Honorary Physician of the Foster Robinson Memorial Free Hospital.

The vote of condolence was passed in silence and proceedings ended.—*Ceylon Daily News*, 20-12-32.

HIS HIGHNESS MAHARAJA JOODHA SHUMSHERE JUNG BAHADUR RANA OF NEPAL'S NEPHEW IN SARNATH

On the 23rd February, the Mulagandhakūti Vihara was visited by a notable personality in the person of General Kaiser Shumshere Jung Bahadur Rana, one of the leading members of the Rana family which is ruling Nepal to-day. He is the third son of the late Maharaja Chandra Shumshere. He was accompanied by Mr. Gokal Chand Nagratha who is in charge of the excavation and building work at Lumbini, the sacred birthplace of Lord Buddha.

Those of our readers who had read the article written by

Mr. Nagratha in the Jan.-Feb. issue, must have been delighted at the measures adopted by the Nepal Government to restore one of their four most sacred places. The General is now on his way to Lumbini to supervise the excavation work and halted at Benares in order to see the new Vihara and to study the method of preservation of ancient monuments adopted at Sarnath. His Honour was received by the Founder, General-Secretary and other inmates of the place and shown round the Vihara. His Honour showed deep reverence to the Lord. Bhikkhus recited Ratana Sutta as a blessing and before leaving the Vihara he graciously gave a donation towards the cost of the frescoes and general upkeep of the Vihara. The visit is a historic one as this is the first time that a prince of Nepal who traces his descent from the Ikshvaku family, to which our Lord also belonged, visited Holy Isipatana after the completion of the Vihara.

The General was greatly touched when it was explained to him that the blessings were couched in Pali, in the very words used by Buddha. The general secretary Mr. Devapriya Valisinha acted as interpreter between the Venerable Devamitta Dhammapala and the General. Here are some of the latter's interesting remarks:—

(1) The province in which Lumbini is situated is still called *Palhi*. (2) Hindus and Buddhists live as brothers in Nepal to the extent of worshipping some of the gods and goddesses as common benefactors. Conversion by unfair means was discouraged on the part of either sect. European tailors had not to preach to convert the world to their style of dress (looking at his own coat, the dress of the Indian Engineer who accompanied him and the Japanese artist who was painting the room). (3) Hindus ought to remember that Buddha figured as the ninth avatar representing the highest type of evolution from fish to man—first, Matsya, the creature that lived in water only, 2ndly Kurma that lived in water and land, 3rdly Varāha that lived in water and wallowed in water, 4thly Narasimha, the deomine or animal man, 5thly Vamana, the

little civilised man who carried umbrella and stick, 6thly Parashurama who carried an axe, 7thly Rama who carried bow and arrow, 8thly Balarama who carried a plough and 9thly Buddha, the thinking man who carried no weapon. (4) To him a Nepalese, Buddha had special fascination. Was not Sakya Sinha a prince of Nepal who lived, moved and had his being there? The relics enshrined within the Vihara were the bones which were nourished in Nepal.

(5) The men connected with the excavaton work in Lumbini had from the beginning met without a single exception with misfortune. Mr. Landon, Nepal's best historian, had before publishing his work died of malaria contracted on a visit to that place. People attributed the late Maharaja's death to the fact that he had sanctioned the excavation and restoration of Lumbini. The fact that people in the east are superstitious is no wonder when one remembers similar superstition in the West in connection with Egyptian tombs. It is due to the courage and enlightenment of Nepal's Maharaja Joodha Shumshere Jung Bahadur Rana that he had been deputed to carry on the work and he felt peculiar satisfaction in being blessed on his way to Lumbini in the very words of Buddha by the Venerable Sri Devamitta Dhammapala who happened by chance to be in Sarnath.

The fact that a member of the orthodox Hindu ruling family of Nepal has been deputed to supervise the excavation work at Lumbini, shows the deep and abiding interest taken by His Highness Maharaja Joodha Shumshere Jung Bahadur Rana in the sacred place. The late Maharaja Bhim Shumshere Jung Bahadur Rana initiated the work there and it is a matter for great joy and satisfaction that the present ruler is evincing the same interest and following the same policy. Before long we may see great things accomplished at the holy site. The grateful thanks of the entire Buddhist world is due to the present ruler during whose benevolent rule it will be possible to see Lumbini taking a fresh lease of life.

The appointment of General Kaiser to supervise the work

and adopt ways and means for the improvement of the sacred place should give particular satisfaction to the Buddhists as he is the scholar of the family and is admirably qualified to take charge of the Department placed under his care. Gifted with scholarly instincts, he has devoted a good deal of his money and time for the study of religion, history, art, etc. and has one of the finest libraries in the east. He is undoubtedly one of the most enlightened princes we had the honour to meet.

With the august patronage of His Highness the Maharaja of Nepal and under the able and devoted care of our visitor, we feel confident that Lumbini will regain its past glory. Emperor Asoka visited the holy spot and erected a stone pillar for posterity to know that it was the birth place of the Lord and his name is honoured throughout the entire Buddhist world. Nepal is blessed in having this site within its territory and it is our wish that when all that is contemplated at the site is accomplished, Buddhists will remember with unfailing gratitude the names of the present ruler of Nepal and our honoured visitor.

GLEANINGS

ARCHAEOLOGICAL DISCOVERY

MONASTERY'S BURIED TREASURES.

India's biggest ruined monastery lying in the ancient town of Somapuram (modern name Paharpur) in the district of Bogra, Bengal, where Dipankara who initiated Tibet into Buddhism, stayed and studied in the 12th century, is gradually yielding to the spade of archaeologists its buried treasures and relics.

The latest discovery made in the place is the shrine of the Buddhist goddess Tara excavated outside the area of the big monastery. It was formerly a mound which locally carried

the designation that it was a Vita (mound) of Satyapir about whose personality a religious legend has been woven both in Hindu and Moslem literature of the province. The discovery of the temple of Tara is considered to be of supreme importance for more than one reason. In the first place it is the temple to which a reference is made in the stone inscription discovered by the Archaeological Department at Nalanda in Bihar and in the second place here have been discovered thousands of clay seals containing the cardinal creed of Buddhism instead of the image of Buddha.

At a recent exhibition of antiquities in the premises of the Asiatic Society, Bengal, some of the objects discovered in this particular place were lent by Mr. K. N. Dikshit, superintendent, Archaeological Survey, eastern circle. It was explained that the terracotta fragments with rows of Buddhas attaining enlightenment or preaching, decorated the basement of votive stupas arranged round the central shrine which was dedicated to the worship of Tara whose effigy was stamped on scores of seals found at the place. The votive stupas in the courtyard show elaborate designs in the planning reminiscent of the cruciform plan of the Paharpur temple. The contents of the relic chamber of one of these votive shrines were examined and a vast number of unburnt clay stupas encasing minute round sealings impressed with the Buddhist creed were found. The creed when translated reads as follows:—'Everything springs from a cause and the cause has been told by Buddha and its suppression likewise the Great Sramana has revealed.'

THE FAMOUS BUDDHA IMAGE.

In Ho-o Hal of the Byodo-in Temple, Town of Uji, Near Kyoto.

The temple Byodo-in in the town of Uji, near Kyoto, was originally built as a villa for Minamoto Akira. It was later completed as a temple in 875 A.D. by Fujiwara Yorimichi, son of Fujiwara Michinaga, together with all its adjoining buildings of elaborate design. The temple has suffered from

the ravages of frequent fires and many of the buildings have been lost for ever. What has survived the vicissitudes of the ages until today is the Amida Hall (commonly known as the Ho-o or Phoenix Hall) which represents the best in the architectural art of the Fujiwara period.

The image of Amida, the main object of Buddhistic worship in the Hall, and 52 wooden Buddhistic images that decorate the interior of the Hall are as representative of the acme of fine art reached in the Fujiwara period as is the Hall itself. These 52 wooden images are hung above the molding of the Hall and are painted in various colours. No two of them have similar postures; one is dancing, another playing a musical instrument, and so on. As a study of bodily expressions these images provide many valuable suggestions.

It is noteworthy that the whole image is carved out of a solid piece of wood: the flying clouds about the feet, the fluffy heavenly gown and everything else are made of just one piece. The skill with which the complexity of the figure's position is carved out of one solid block is especially surprising. It is typical of the social atmosphere of the Fujiwara days and suggests more a drawing than a carving. The current popular notion of life in the Fujiwara days when the nobility was immersed in pleasure is expressed with surprising fidelity in this work and in this one respect alone these 52 images are worthy of special commendation in the cultural history of Japan.

Tradition says that the artist who created these images is the same who worked on the main Buddhistic image in the Ho-o Hall, namely, Jocho.

Jocho was the greatest sculptor of the early part of the Fujiwara period. A mass of documentary evidence attests to his exceptional talent as a sculptor and it may be correct to consider these images as his work. The images are masterpieces in the history of Japanese sculptural art.

BOOK-REVIEW

A Manual of Buddhism.

By Mrs. Rhys Davids, D.Lit. 335 pp.

The title of the above book is a misnomer. Unlike its predecessor of the same title written by the husband of the authoress which was as a matter a concise statement of what Buddhism was understood to be, the present work under review is a criticism of popular Buddhism according to her interpretation and is meant for "advanced students". The title of the book is clearly misleading. A purchaser who has not read the introduction will mistake it for a second edition of the previous work of the same name.

With regard to the views of the authoress, only advanced students can form an opinion. To a lay man, the book appears to be subversive of popular and accepted beliefs. For some years she is busy in issuing books, all in the same spirit the object being to show that Buddhism is misunderstood all over the Buddhist world. Does she expect that interpretations by Buddhist scholars will go to the winds, that Buddhists in the world will change their beliefs held by them for centuries? Does she hope that Buddhists will prefer the interpretations and readings of Buddhistic scriptures emanating from a Christian English lady however versed in the knowledge of Pali she may be to what Buddhist scholars have understood for so many centuries? The book can serve only one purpose, that is to say, non-Buddhists who chance to read it are likely to form a different and not favourable opinion about Buddhism if they content themselves to read this book only.

An incident may be related here in this connection when Sir Syed Ahmad Khan wrote a commentary of the Koran, a comic paper observed that the Mussalmans will prefer the interpretations by Arab scholars which were acted upon in

Arabia, rather than follow the interpretation by an Indian Mussalman who was a Judicial officer at Benares, the seat of Sanskrit learning. The humour lay in contrasting Benares with Arabia. In the same way one may well say, 'I won't take the interpretation from an English lady but content myself with the commentaries of my own countrymen who knew Magadhi language (Pali) much better'.

To the Buddhist world the book under review will be a cry in the wilderness.

S. N.

NOTES AND NEWS

NEWS FROM BROTHER BROUGHTON.

Just before going to press we were delighted to receive a letter from Brother B. L. Broughton who is touring in the Far East. This is the first letter we received from him after he left Saigon in Indo-China and we reproduce below a number of interesting extracts from it:—

"After leaving Saigon I proceeded to Hue, which is an old walled city, thoroughly Chinese, for the Annamites took all their civilization from China.

From Hue I went to Hanoi and thence to Shanghai via Hongkong. I was delighted with China, especially with the flourishing state of Buddhism there. Things have improved vastly since Ven'ble Dhammapala visited Shanghai forty years ago.

The Pure Karma Buddhist Association where I stayed in Shanghai is a splendid institution. There are regular Buddhist services there every day, and there is a clinic where free treatment is given to the poor. There is a similar institution only larger at Chapei.

I made Shanghai my centre for six weeks and thence made excursions to Ningpo, Puto Shan, Suchow and Hangchow. At

Ningpo I visited the famous Asoka Temple where there is a Buddha Relic which appears differently to different people. I saw it as a small but brilliant diamond, which they say is an indication of very good karma.

Puto Shan island is a marvel. Here I actually had my own "Vision of Kwannon Sama" in the Pure Sound Cave where these manifestations appear.

From Shanghai I went to Hankow and thence to Peking. Everywhere I found Buddhist activity and fine social work in the forms of Schools, clinics and hospitals and orphanages. You do not hear of these things from ordinary European travellers, but I have seen them.

On the 8th December at an auspicious hour I received Bodhisatta Initiation from a Chinese Bhikkhu Ven. Pu Chuan, so I am now an ennobled member of the Mahayana Church and must strive to be Pusa or Bodhisatta.

I spent a delightful week end at the Sleeping Buddha Temple in the Western Hills and I visited Nanhow, the Great Wall, Ta Tung, Yin Kwong with its giant statues and Kalgan on the borders of Mongolia.

From Peking I went to Tientsin and thence to Tsingtao where I took ship for Kobe. Everywhere I found the Chinese Buddhists most kind.

At Kobe I stayed in a Jodo Shu temple and last Sunday came to Kioto. I shall remain in Kioto for several months, it is a beautiful place and a great Buddhist centre. I have begun to study the Japanese language. It is of course difficult but it is one of the most musical languages in the world. Everything here seems beautiful."

* * * * *

THE PASSING OF BISHOP YEMYO IMAMURA.

It is with the deepest sorrow that we have to record the death, which occurred on the 21st December at Honolulu, of Bishop Imamura, a pioneer of the Buddhist movement in

Hawaii and one of the most active and cultured Buddhist priests of those Islands. His death is an irreparable loss to the Buddhist cause in those Islands where his personality dominated all religious and social activities for a long time. We express our deep sympathy with Mrs. Imamura and family.

* * * * *

MAGHI PURNIMA CELEBRATION.

On Friday the 10th February, the Maha Bodhi Society, Calcutta, performed the Maghi Purnima Celebration at the Dharmarajika Vihara, 4A, College Square (East), Calcutta. The temple, inside of which the Buddha relic is enshrined, was well decorated. The ceremony commenced from early morning with the blowing of conches and ringing of bells when the visitors poured in with flowers, incense, candles, lights, and flower garlands to place on the altar. During the day the temple was opened to all persons without restriction. Usual illuminations were made in the evening. In the evening lectures were delivered in the Vihara Hall by Sj. Charu Chandra Bose, Mr. G. L. Mukherjee and Pandit Banarsidas Chaturvedi who emphasised the importance of the publication of the Buddhistic Texts in Hindi, which is the Rashri Bhasa of Hindustan.

* * * * *

LETTER FROM REVEREND ANANDA OF THE LONDON BUDDHIST MISSION.

In the course of a letter to the Venerable Bhikkhu Sri Devamitta Dhammapala, Reverend Ananda writes :—

"You have worked for forty one years incessantly for the re-establishment of the Buddha-Sasana in India and this is a thing which even Devas would aspire to do. Now the time has come when the work of your last 41 years shall bring forth its results. It might interest you to know that it was in the Dharmarajika Vihara that I heard the first lecture on the life

and teachings of the Buddha, and I think it was the same seed of Buddhist faith which grew under favourable conditions and later resulted in my becoming a Bhikkhu. May I use this opportunity to express my heartfelt gratitude to the founder of the Dharmarajika Vihara! I perfectly agree with you that the time is becoming more and more favourable to get back the holy shrine of Buddhagaya into Buddhist hands. A young man of Gaya district itself who has passed his M.A. in English last year and is taking up the same in Sanskrit this year writes to me in Hindi: "I am prepared to do anything and everything to become a self-sacrificing Bhikkhu. Because I believe that India can be emancipated only through the exertions of self-sacrificing Bhikkhus." From this, with a little imagination, you can easily think of a strong movement (with the full sympathy of the Indian people, especially because the movement will be purely indigenous) arising for the future historian to record. I am sure that once this movement is started there will be far greater chances of its success than they were in the past."

* * * * *

CHITTAGONG SAMANERAS.

The number of our Samaneras at Holy Isipatana has been strengthened by the admission of three young Samaneras from Chittagong, the only District in India proper where there is a large Buddhist population. Revd. Dhammaloka Sthavira of Mahamuni who came to attend the Opening Ceremony of the Vihara, was so pleased with the method of training given at our Institute, on his return to Mahamuni, he commenced an institute on its model. The three Samaneras we have mentioned belong to that Institution. The Society has undertaken to educate them at its own expense for the future Buddhist work of the Society. With the seven Samaneras from Ceylon, we have thus ten novices undergoing training at Holy Isipatana. It is the desire of the Society to increase the

number to twenty taking a few from each nationality but this will remain a pious hope so long as adequate help is not forthcoming from our Buddhist brethren. Maintenance of those whom the Society has already taken in is too great a burden to shoulder fresh responsibility. So we would suggest that Buddhists of Burma, Siam, Ceylon, China, Japan etc. should arrange to support a number of Samaneras of their respective nationalities at the Institute. Buddhists of all countries should consider the advisability of supporting such useful Institutions as ours where Bhikkhus are trained on right lines for the propagation of the Dhamma.

* * * * *

BUDDHAGAYA.

The Maha Bodhi Society is going to take a further step in its work of reviving the Dhamma in India. Since sometime its attention has been centred round Holy Isipatana where the building of the Mulagandhakuti Vihara was the main item. The Vihara is an accomplished fact today and its value as a means to popularise the name of the Lord is inestimable. Hundreds of visitors who come there do not even know His name but they go away with some idea of the grandeur of His Life and Teaching which, later on, may induce them to a further inquiry about His Teaching.

Buddhagaya attracts even a greater number of visitors but there is no one there to say a good word about Buddhism. The Society, therefore, proposes to send five Samaneras with their teacher to remain at the Holy spot not only to offer regular worship at the holiest of holy shrines but to acquaint the visitors with some idea of the sublime Doctrine which has brought solace to one-third of the whole human race. Buddhagaya witnessed the victory of Lord Buddha over all forces of evil and those of us who believe in the triumph of righteousness over evil, wish Buddhagaya to be once again that centre

from where will radiate the gleams of hope for a happier and more sublime humanity.

* * * * *

SRI RAHULA BACK IN INDIA.

On the 29th of January we had the honour of welcoming back Tripitakacarya Sri Rahula Sankrityayana who had been to Europe at the request of the Maha Bodhi Society for missionary work. He visited England, France and Germany where he gave lectures on Buddhism which were highly appreciated. At the request of the Calcutta Maha Bodhi Society he delivered an interesting lecture on "The Future of Buddhism in Europe" at the Sri Dharmarajika Vihara. The Bhikkhu is a great scholar with a burning desire to bring back Buddhism to the land of its birth. We wish him every success in the work that lies before him.

* * * * *

BABU SHIVAPRASAD GUPTA'S HEALTH.

It is with deep sorrow that we hear of the continued illness of Babu Shiva Prasad Gupta of Benares. He had several attacks of paralysis from which he has not yet recovered though he is receiving the best medical treatment possible. Mr. Gupta has been a friend of the Venerable Dhammapala and the Maha Bodhi Society for a long time, and the prominent part he played in making the Opening Ceremony of the Vihara at Sarnath a success is fresh in our memory. His life is of inestimable value to his country and the cause of Buddhism in India. A special service was held at the Mulagandhakuti Vihara for his speedy recovery. May he soon recover from his illness is the wish of all Buddhists.

* * * * *

BUDDHA PRABHA.

It is with genuine pleasure that we received the first issue of the "*Buddha Prabha*", the organ of the Buddha Society of

Bombay. We heartily welcome its appearance as it will not only be a means of furthering the cause of Buddhism in Western India but will work in a spirit of comradeship with the "*Maha Bodhi*", which had been working single handed for forty years. Its hands will be strengthened by the appearance of this new contemporary. The fact that the name of Dr. A. L. Nair will be associated with it is a guarantee that it will not die a premature death like many other publications. We have, therefore, no hesitation in requesting all interested in the cause to subscribe to it. The Annual subscription is only Rs. 2 which may be sent to the Manager, *Buddha Prabha*, Nair Building, Lamington Road, Bombay.

We wish every success to our new contemporary and hope the "Light of Buddha" will once again enlighten this ancient land.

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THE NEW GENERAL SECRETARY OF THE MAHA BODHI SOCIETY.

On his being given Upasampada ordination the Venerable Sri Devamitta Dhammapala retired, in favour of Brahmachari Devapriya Valisinha from the General Secretaryship of the Maha Bodhi Society, which office he had held from the commencement of the Society. Accordingly Brahmachari Devapriya was nominated to the post by the two Presidents of the Maha Bodhi Society of Ceylon, the Most. Ven'ble K. Ratanasara Maha Nayaka Thera and the Most Ven'ble L. Dhammananda Maha Nayaka Thera. The appointment is for life as in the case of the Venerable Dhammapala. Buddhists are requested to give him every assistance in the work that lies before him.

FINANCIAL

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of November, 1932.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Subscriptions ...	45	3 0	Paper ...	45	15 0
			Printing ...	109	10 0
			Stamps ...	27	1 6
			Coolies etc. ...	0	5 6
	<u>45</u>	<u>3 0</u>		<u>183</u>	<u>0 0</u>

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of November, 1932.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
<i>Sarnath :—</i>			<i>Sarnath :—</i>		
Vihara Donations ...	8	2 0	Vihara a/c.		
Book Agency a/c.			Durwan's pay ...	10	12 0
Sales ...	50	8 6	Dusters ...	2	0 0
Sarnath Development a/c.			Flowers, Candles,		
S. B. Barua ...	2	0 0	Incense etc. ...	4	2 3
School a/c.			M. B. S.		
Grant from District			Salaries ...	70	12 0
Board for the			Stationery ...	0	8 3
months of Aug.,			Meeting expenses ...	1	4 6
Sept., and Oct. ...	30	0 0	Postage ...	1	1 9
Institute a/c.			Free School a/c.		
For Samaneras' Exp.			Salary of teachers ...	21	11 6
(A. Dharmapala			Manure and seeds		
Trust) ...	250	0 0	for boys ...	1	6 3
Mr. D. H. T. Guna-			Garden a/c.		
wardhana ...	5	0 0	Pay of Malies ...	22	8 0
Anonymous ...	1	0 0	Seeds etc. ...	5	0 0
Food dues ...	23	0 0	Book Binding a/c.		
Library a/c.			Expenses to Sena ...	11	8 6
Book Binding ...	1	0 0	Institute a/c.		
<i>Calcutta :—</i>			Salaries ...	60	0 0
Book Agency Sales ...	31	2 0	Stationery, Books,		
Donations from pil-			Medicine, Soap,		
grims for the Society	22	0 0	Oil, Slippers etc.	29	12 0
			Food ...	98	13 0
Carried over ...	<u>423</u>	<u>12 6</u>	Carried over ...	<u>341</u>	<u>4 0</u>

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Brought forward	423	12 6	Brought forward ...	341	4 0
Admission & Membership Fee—Mr. T. Wong ...	10	0 0	Calcutta :—		
Refund of excess fare on 2 Ceylon tickets	2	0 0	Old Durwan's pension ...	5	0 0
Hall Rent ...	4	0 0	Incense, Duster, Soda, Paint, Charcoal etc. for Vihara	6	2 3
Beniapuker House rent for November ...	82	8 0	Book Agency a/c.		
			Books ...	6	15 0
			Stamps ...	1	14 0
			Thread ...	0	0 9
			M. B. S.		
			Postage & Telegrams	33	6 0
			Stationery etc. ...	7	6 0
			Carriage and other petty expenses ...	10	12 3
			Salary & Allowance, Calcutta ...	61	12 0
			2 Poor Women ...	2	0 0
			Vimalananda a/c. ...	21	9 3
			Library a/c.		
			Books (part payment) ...	10	0 0
			Newspapers ...	5	3 0
			Napthalene ...	0	6 0
			Food expenses ...	54	3 3
			Passage money for Rev. Vajirañana Thero and Rev. Srinivasa Thero ...	214	0 0
			Taxi hire and for other expenses on the way ...	14	2 3
			Remington Co. Inst.	20	0 0
			Furniture ...	17	0 0
			Hindi Bulletin printing ...	10	0 0
			Printing leaflets ...	17	4 0
			Repairs to Beniapuker house and Society premises ...	7	4 0
			Electric repairs ...	4	0 0
			Electric bill ...	22	13 6
			Gaya a/c.		
			Teacher ...	10	2 0
			Balarampur ...	7	2 0
			Madras :—		
			Allowance	50	0 0
			Repairs and M. O.		
			Com. ...	25	12 0
			Tax ...	5	6 0
Total ...	522	4 6	Total ...	992	11 6

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of December, 1932.

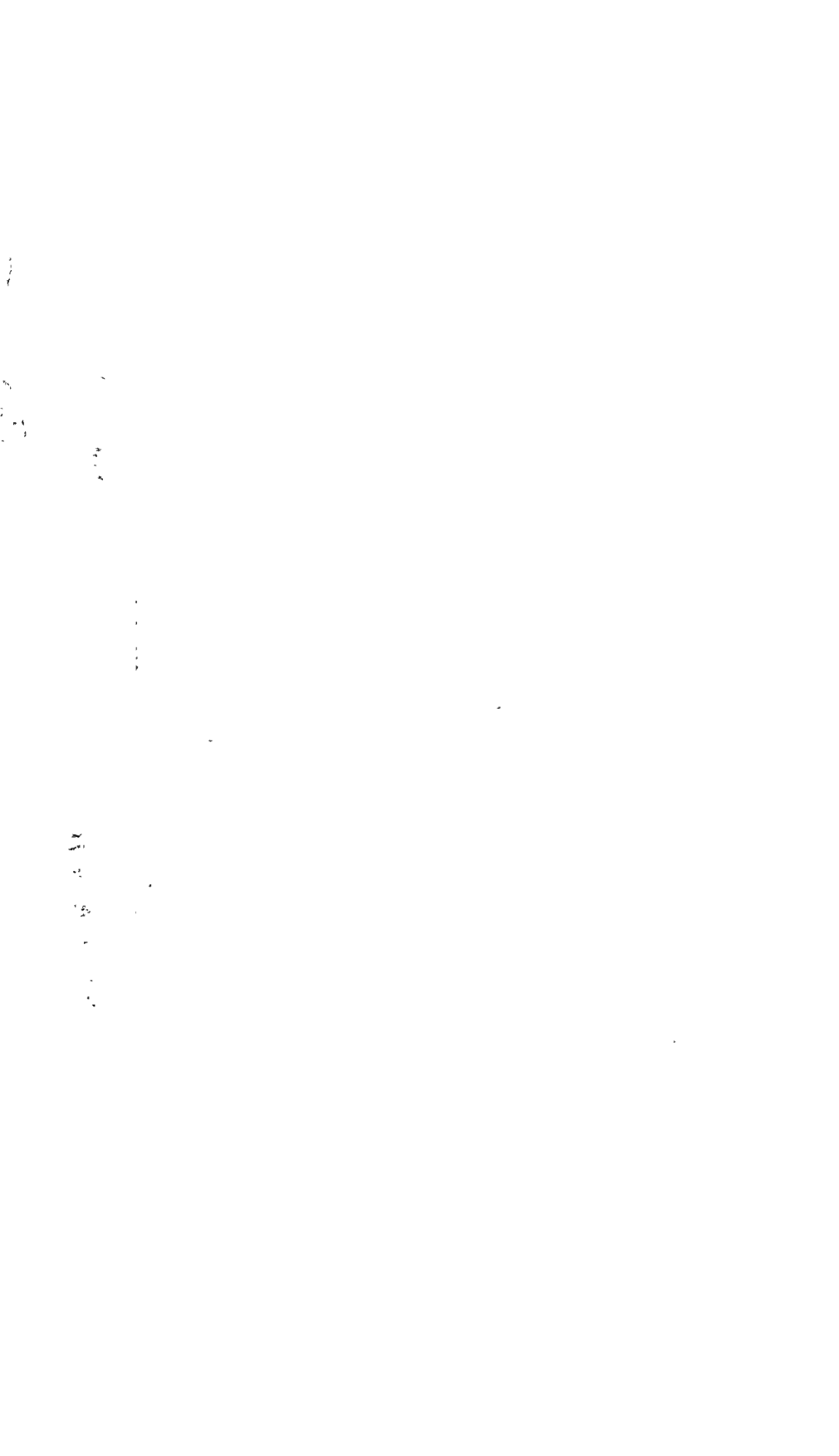
RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Subscriptions ...	75	10 0	Printing ...	113	10 0
Life subscription :—			Paper ...	58	14 0
General S. W.			Coolies ...	0	8 0
Laden La ...	75	0 0	Stamps ...	25	13 6
Babu S. Barua ...	75	0 0			
	225	10 0		198	13 6

MAHA BODHI SOCIETY.

Statement of Receipts and Expenses for the month of December, 1932.

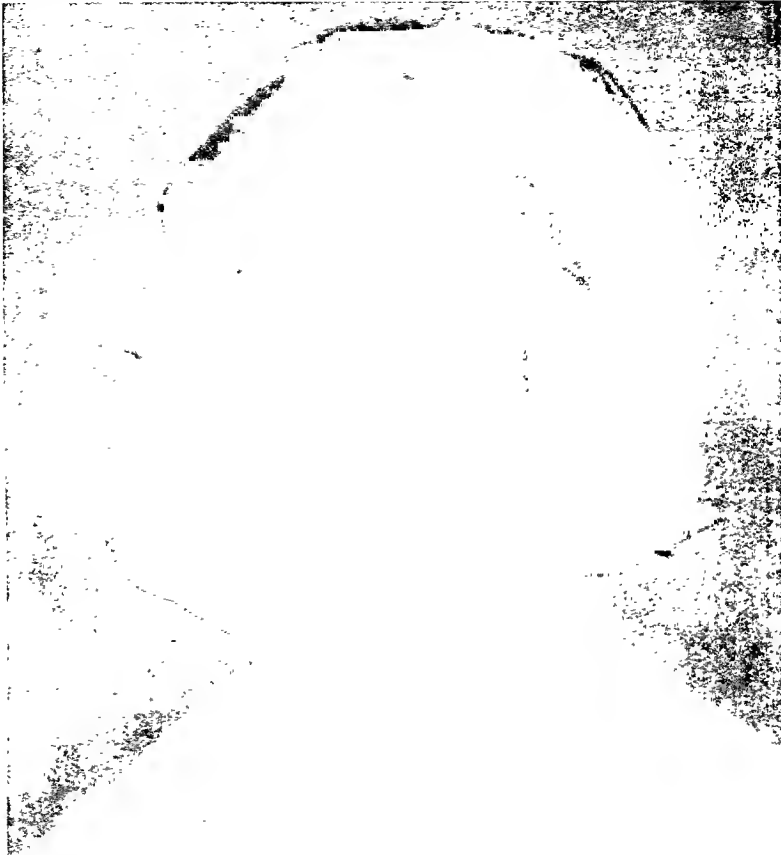
RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
<i>Sarnath :—</i>			<i>Sarnath :—</i>		
Vihara Donations ...	5	12 0	Vihara a/c.		
Charity Box collection ...	161	4 9	Vihara Durwan ...	10	12 0
D. R. Weeratunga for flowers ...	4	0 0	Candles, incense spirit etc. ...	12	11 0
<i>Admission & Membership fees from :—</i>			M. B. S. a/c.		
Mr. Mohini M. Roy	10	0 0	Postage & Telegram ...	5	1 3
Mr. N. N. Ghose ...	10	0 0	Remington Co.'s instl.	20	0 0
Mr. B. B. Chandra	10	0 0	Stationery and other petty expenses at Calcutta & Sarnath	17	13 3
Mr. M. R. Nagar ...	10	0 0	Travelling Expenses of Secretary & Staff from Calcutta to Sarnath ...	35	6 3
Mr. L. Seneviratne ...	10	0 0	Mrs. Foster's Death anniversary at Calcutta & Sarnath ...	26	14 6
Mr. C. N. Mookerji ...	5	0 0	Wooden beds 10 ...	32	0 0
Miss B. Dhalke ...	5	10 0	Printing Receipt books	7	3 0
Mr. J. Chowdhury ...	5	0 0	Charity to 2 women & a Sadhu ...	3	0 0
Donations ...	50	0 0	Map of Free Dispensary ...	5	0 0
Refund of balance left after Australian Trip from Mr. Devapriya	147	12 0	Chandra Sekhara Exps. Books ...	11	0 0
Garden a/c.			Library a/c. : Paint, Glass etc. for Mulagandhakuti Library ...	6	8 0
Sale of Grass ...	7	0 0			
Book Agency sales ...	67	4 9			
Free School grant for November ...	10	0 0			
Food dues received ...	76	9 0			
<i>For Samaneras Expenses.</i>					
General Laden La ...	10	0 0			
S. N. Barua, Delhi ...	5	0 0			
Upasika ...	5	0 0			
Carried over ...	615	4 6	Carried over ...	194	5 3

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Brought forward	615	4 6	Brought forward	194	5 3
<i>Calcutta</i> :—			Marble Tablets ...	77	4 0
• Rent of Beniapukar			Chairs & Tables ...	148	8 0
house ...	82	8 0	<i>Free School a/c.</i> :—		
Rent of Hall ...	26	0 0	Salary of teachers ...	25	0 0
Sinhalese students ...	30	0 0	Seeds ...	0	10 0
			<i>Garden a/c.</i> :—		
			Wages of Malies ...	22	8 0
			Ropes ...	4	14 6
			<i>Institute a/c.</i> :—		
			Salary of teachers ...	120	12 0
			Stationery, Medicine		
			Soap, carriage, Books,		
			etc., ...	51	7 3
			Food and Kitchen		
			material ...	229	11 3
			<i>Calcutta</i> :—		
			Postage & Telegram	38	11 3
			Electric bill ...	12	11 3
			Gas bill ...	18	11 3
			Repairs etc. ...	6	11 0
			Newspapers ...	2	11 0
			Book Binding ...	4	0 0
			Tax of Beniapuker		
			House ...	19	11 9
			<i>Vimlananda a/c.</i> :—		
			Examination fee and		
			other expenses ...	92	6 6
			Mr. Devapriya's a/c. ...	27	1 9
			Food a/c. ...	68	12 0
			<i>Salary & Allowances</i> :—		
			Madras ...	75	12 0
			Balarampur ...	7	2 0
			Gaya ...	20	4 0
			Calcutta ...	44	4 0
			Curtains for Vihara	5	13 0
			Electric Repairs ...	3	0 0
Total ...	753	12 6	Total ...	1,322	11 0



"MAHA BODHI"

Aniccharata saṅkara.



Bhikkhu Devamitta Dharmapala's departing words.

"Let me die soon; let me be reborn. I can no longer prolong my agony. I would like to be born again twentyfive times to spread Lord Buddha's Dharma".

Born :—2408 B.E.
1864, 17th Sep. C.E.

Died 2477, B.E.
1933, 29th April C.E.,



THE MAHA-BODHI

Established May 1892

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बह्जनहिताय बह्जनसुखाय लोकाणुकम्पाय अल्लय
हिताय सुखाय देवमनुस्सानं । देसेषु भिक्खवे धम्मं आदि कल्लारं मज्जे कल्लारं
परियोसान कल्लारं सारथं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेध ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 41.]

MAY—JUNE $\frac{B. E. 2477}{C. E. 1933}$

[Nos. 5 & 6

ON THE BIRTH-DAY OF LORD BUDDHA

O thou Life supernal,

O thou death supreme,

I take refuge in Thee.

Let me light my dark lamp at thy fire!

May the print of thy glory on my brow

Remove my shame for ever.

Thy feet are the transforming fire

That will transmute my dross to gold.

Let all that is dark within me burst into flame,

And the veil of error be torn away.

RABINDRA NATH TAGORE.

**Gleanings from the last public utterances of the
Late Ven'ble Sri Devamitta Dharmapala.**

"Buddhists of Asia! wake up from your deep slumber. Look at the activities of the Christians of England, and the activities of Mahomedans throughout the world. Mecca is forbidden ground to non-Mahomedans. The holy Sepulchre in Jerusalem is now in Christians hands. But at Buddha Gaya Hindus, Christians, Saivites, and others enter the Sanctum with shoes on"

"The present year is the 2476th anniversary of the Parinirvana of our Lord, Buddhists expect that a great change in the spiritual world would take place in 2500th anniversary of His Parinirvana. That would be twenty-four years hence. By that time the Religion of the Lord Buddha, we expect would be resuscitated in the land of His Birth."

SRI DEVAMITTA DHAMMAPALA

We deeply regret to announce to our readers the death of our beloved guide and leader Sri Devamitta Dhammapala who founded this journal in 1893 and edited it for nearly 40 years.

The Buddhist world has suffered an irreparable loss by the death of the Ven'ble Sri Devamitta Dhammapala who passed away on April 29 at Sarnath. The loss has not merely been to the followers of Buddhism all the world over, but his death will be mourned by all men and women who have ever responded to the call of religion. For Sri Devamitta Dhammapala was not merely the greatest leader of Buddhism in modern times but a saint whose life and activities could not but influence millions of people who, without being Buddhists, were yet inspired by his complete identification with a great movement which aimed at service to, and uplift of, humanity.

Born in Ceylon in September, 1864 Sri Devamitta Dhammapala was educated at St. Thomas College, Colombo, where he showed exceptional aptitude for the study of the Bible. He himself belonged to a well-to-do Buddhist family which enjoyed a pre-eminent position in the Island for its traditional piety and leadership in different spheres of life. He took service under the Government which he gave up in 1886. Already he had come into personal contact with Colonel Olcott and Madame Blavatsky, who exercised a powerful influence on his young mind, and stimulated his discontent with the existing order of things, later crystallizing into definite shapes of humanitarian and constructive work. His resignation of a lucrative post thus became the starting-point of a career of great renunciation and service, the like of which is to be rarely met with in the modern world with its insensate craze for power and domination. In moments of solitude

at this period of his life Sri Devamitta Dhammapala was actuated by that spirit of love and humanity which had incarnated itself 2500 years ago in a young idealist, in some corner of India, subsequently transforming the whole course of human history.

From now on his life became dedicated to missionary work. It is impossible to present a detailed account of his many-sided activity within the short compass of an article like this. Two traits of his character stand out in bold relief: a power of organization of the highest type and a genius for unifying the scattered efforts of individual workers in a great cause into a mighty international force. Buddhism in the early days of his career was torn by disunion intensified by the inability of the Sangha to arrive at a common basis of work and its lack of initiative and enterprise. Sri Devamitta Dhammapala breathed a new spirit into this languid organization, and turned it into a powerful instrument for the realisation of his unselfish ideal. He was the prime mover in the famous International Buddhist Conference which met at Gaya in 1892. It is common knowledge that Buddhism had long lost its footing in the land of its birth. It is clear that Sri Devamitta Dhammapala in holding this great conference at Gaya was inspired by the idea of resuscitating the Buddhist movement in India. He thus linked up the past achievements of this religion with the present—day strivings and aspirations of India's sons and daughters. From the point of view of its immediate objective the Conference proved a great success. This was undoubtedly due to his efforts and personality. A common programme of work emerged out of his labours in this Conference which also eliminated the elements of dissension that had hitherto interfered with the ordered activities of the Sangha. He became an international figure by his keen participation in the Parliament of Religions which had its memorable session in Chicago in 1893, where his Hindoo associate Vivekananda also laid the foundations of an epoch-making career. Subsequently he launched upon a unique

scheme for the expansion and popularisation of Buddhism throughout the world. The conception was as great as the execution. This world-embracing plan led to the foundation of Sri Dhammarajika Vihara in Calcutta in 1920, when Lord Ronaldshay, Governor of Bengal, now Marquess of Zetland, presented the Society with a rare Buddhistic relic. In quick succession branches were established in different centres of civilisation, in London, Paris, Berlin, New York, Chicago and San Francisco. His work in America was facilitated by his acquaintance with Mrs. Foster whose interest in Buddhism induced him to undertake a visit to that country in 1925. This lady made considerable donations to wards the success of a cause which Sri Devamitta Dhammapala had made his own. During his tours in Europe and America he brought the message of Buddha to every earnest soul, as he was convinced of the saving powers of his Faith in remedying the ills of the modern world. The network of Viharas which owed their existence to his untiring zeal and courage of conviction became active centres for the interpretation of Buddhism in its historical perspective as well as in relation to the problems of modern civilisation. At Sarnath in 1930 he built the Mulagandhakuti Vihara in close proximity to the historic remains of Buddhism of the Asokan times. This shows that his plan of the revival of Buddhism was nourished by an imaginative faculty that sought its satisfaction in recreating the forces of the past for shaping the destiny of this world-religion. If some day a University comes into being in the favoured atmosphere of Isipatana where the Master first turned the Wheels of the Law, one unrealised dream of Sri Dhammapala will surely be fulfilled. As far back as 1890 he set to restore Bodh Gaya to Buddhism but difficulties of a technical and legal character stood in the way of his success. His labours in this direction were not rewarded with adequate recognition but a Buddhist Dhammasala and rest house founded by him at Gaya-restored in a certain measure the influence which the community had lost at the place, operating towards the moral purification of

the holy site where things were not what they should be. Bodh Gaya was thus rescued as a place of pilgrimage for the Buddhists of Ceylon.

One of the most important events in his personal life was his ordination as a Bhikkhu, which was celebrated on January 16, this year, marking the termination of his career as an anagarika. For sometime past Sri Devamitta had been keeping indifferent health to the utmost concern of his admirers and followers. Recently he had an attack of pneumonia from which he was slowly recovering but alas! he had a sudden heart failure which proved fatal. Thus passed away a great figure from our midst—one whose life was dedicated to Truth and the creation of nobler relations to bind together the scattered human races into a composite whole. To posterity his name will go down as an ascetic who did not withdraw into solitude for the salvation of his own soul but who worked with the people, irrespective of racial differences, for their common good, inspired them with the vision of a higher existence, and offered his life and resources as a sacrifice at the altar of humanity. He was not a seeker after Nibbana. His last words 'Let me be reborn. . . . I would like to be born again twenty-five times to spread Lord Buddha's Dhamma', afford a true insight into his character. Even at his dying moment he did not forget the suffering humanity.

The cremation of his earthly remains was conducted according to his last wishes in an unostentatious manner at Isipatana which is associated with the memorable activities of the closing years of his life. Although he has physically departed from this world, his spirit and the example of his life will for ever inspire countless people.

A special number of this journal will soon be issued as a commemorative volume dealing with the life and work of the great Bhikku and will contain articles by his admirers all over the world.

REMINISCENCES OF MY EARLY LIFE

BY BHIKKHU DEVAMITTA DHARMAPALA.

According to my horoscope I was born on Saturday the 17th in the month of September, in the year 2408 of Buddha's parinirvana corresponding to the Christian era 1864, in Colombo, in a prominent Buddhist family. At the time of my birth there were no Buddhist places of worship in the city, and on full moon days pious Buddhists had to go to Kelaniya (10 miles from Colombo) to observe the Uposatha—the Buddhist sabbath. Seven miles south of Colombo there was a Vihara at Ratmalana also famous as the residence of the learned *Valāna Hāmuduruvo*. Children of Buddhist parents born in Colombo had to be taken to a Church where the minister would record the names of the parents and the date of birth of the child, and the Christian minister would give a biblical name to the infant. That was the law existing in British territory. The religion of the Lord Buddha was taboo. During the Dutch period when the martime provinces of Ceylon were under Dutch rule Buddhists were compelled to declare themselves as Christians, and this custom was maintained under British rule. It was abrogated in the year 1884 by representations made to the Secretary of State for the Colonies on behalf of the Buddhists by Colonel Olcott when he went on a mission to London to represent Buddhist interests. As an infant I was sent to a Girls school in the Pettah where Dutch Burgher girls were taught English. When I was six years old I was sent to the Pettah Catholic school, now known as the St. Mary's school. The Pettah was then the residential quarter of the Dutch Burgher families as well as of well-to-do Sinhalese Buddhist families. Then there were no aliens in Colombo as they are found in abundance to-day. The Burgher families have migrated to the suburbs of the

city, and the Sinhalese have followed suit. Colombo is now a city full of South Indian Tamils, Moslems, Malayalees, and is now more an Indian city. The æsthetic aspect has now entirely vanished ; the beautiful lake is now gone, the lovely park in the Pettah which was full of flowers and shady trees has been converted into rice godowns. The British traders who come to Ceylon to make money are indifferent to the natural beauties of the place where they live. They are different from the Dutch.

In the suburb of Kotahena there were two temples, one called the Paramananda vihāra, the other is known as the Dīpaduttama Vihara. Each vihara had only one Sāmanera incumbent. Till my tenth year I was in the Pettah, and then went to Kotahena where my father had a beautiful garden house. From my eighth to the tenth year I was made to go to a private Sinhalese school where I had to go through the Sinhalese text books as were taught in the Buddhist temples in Ceylon. My Sinhalese teacher was a strict disciplinarian who impressed in my tender mind the necessity of keeping everything clean and using plenty of water to keep the body in physical purity. When I was in the Pettah it was a rare sight to see a yellow robed Buddhist monk, and in the Infant School the teachers were Dutch Burgher ladies, and in St. Mary's my teacher was one Moore, a Roman Catholic. I remember the Catholic bishop Hilarion Sillani visiting the school, and I was asked to kiss the ring which he wore in his finger, which I had to do by kneeling before him. I do not know why I was asked to do so, and in obedience to the order I bent my knee when the bishop offered his hand to be kissed. Soon after I left St. Mary's and went to the Sinhalese school, and the first lesson was taught according to the old Sinhalese custom by offering betel to the teacher and making obeisance to him. What I had learnt during the two years was all solid. I attend the morning sessions at 8 and come home to make my noonday meal at 11, and then return at 1 p.m. and remain in school till 5. No other lesson was



PROFESSOR NICHOLAS ROERICH.



Buddhist House at Berlin.

taught except the one subject of Sinhalese, and what I had then learnt had been helpful to me later on. Leaving the Sinhalese school I attended the St. Benedict's Institute where I was put in the lowest form. The teacher was a Sinhalese Catholic and some months after I was promoted to a higher class whose teacher was a reverend Brother. Every half hour the class had to repeat a short prayer in praise of Virgin Mary, and I got accustomed to Catholic ways, although I was daily worshipping my Lord Buddha. On Thursdays I had to attend a special class conducted by a Brother because I was a Buddhist. I had as my teachers Brothers, August, Daniel, Joshua, Cassion, and I knew personally several of the Brothers during the two years I was in the school. In my father's garden were lots of sweet smelling flower-bearing plants, which I used to take to the school on feast days. One day a reverend father asked me why I should not become a Catholic. The strange thing was when the Catholic religion was so strong in Colombo, why didn't I become one. The influence of my parents and grandparents was strong in keeping me within Buddhistic environments. In my ninth year I was initiated in the Brahmachariya vow by my father at the Temple, and on that day he advised me that a Brahmachari should be contented with what he is given to eat, and that he is expected to sleep little. The vow was taken only for 24 hours ; but in my case it had made a permanent impression on my tender mind. In May 1886 I was asked to leave the Catholic school and was taken to the Christian Boarding school at Kotte, six miles from Colombo. It was a C. M. S. school, and daily I had to recite prayers, learn the scripture texts, and sing missionary songs. For two and half years I moved in the missionary atmosphere where I had to experience assaults on Buddhism by the pastors and catechists who made it a point to attack the Dhamma. Daily I had to attend service at 6-30 a.m. in the Church where the Revd. R. T. Dowbiggin read the prayers and a text from the Bible. Then at 8 attend school where I had to recite a portion of

the text either from Genesis or from Matthew. Exodus, Numbers, Deuteronomy, Joshua, the four gospels and Acts I had learnt by heart during the period of my pupilage. The boarding master was given to taking intoxicants, and was fond of shooting innocent birds that came to rest in the trees. He would not let me read any kind of Buddhist publications, and I remember on a certain Sunday, I was reading a Buddhist pamphlet on the Four Noble Truths, when he came to me and demanded the pamphlet from me, and had it thrown out of the room. Continuous reading of the Bible, and the daily attendance at the church made me fond of the Bible, and I would neglect my class lessons to read the Bible unconnected with the lessons that I was expected to learn by heart. In my twelfth year I could not reconcile myself to Psalm 19 verse 5, where I read that the sun as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. I became a Biblical critic in the boarding school, and I was threatened with expulsion if I continued to attack Jesus Christ. The food that we had to eat was horrible, and my father had to remove me when he saw how lean I had become. I left the school in 1878, and after two months' rest at home I was put in the St. Thomas's Collegiate school in the month of September. Daily when attending the St. Thomas School I had to pass the Temple known as Megettuvatte's Hamuduruvos' temple, and in the afternoon of Saturdays I began attending the Temple. It was there that I came to hear of the Theosophical Society and Colonel Olcott and Madame Blavatsky. The monk had received as a gift the two volumes of the *Isis Unveiled* from Madame Blavatsky with a covering letter from Colonel Olcott that they are Buddhists and expect to visit Ceylon on their way to India, that they had heard of the Panadure Controversy, a pamphlet of which had been republished by Dr. J. M. Peebles, and they conveyed their sentiments of pleasure in the expectation of standing shoulder to shoulder to fight against Christianity in Ceylon. The Buddhist monk soon began to give public lectures

on Buddhism and Christianity and translated extracts into Sinhalese from *Isis Unveiled*, and also from the *Adepts of Tibet*. My delight in hearing the news of Olcott and Blavatsky was great, and from that time onwards I began to take interest in the T. S., although I was then only 14 years old. The founders had arrived in Bombay in 1879 and the first issue of the *Theosophist* was published, a copy of which had been sent to Migettuwatte Unnanse.

From my boyhood I was inclined towards the mystic, ascetic life, and was on the look out for news about Arhats and the science of Abhinna. Bhikkhus in Ceylon are sceptics regarding the realization of Arhatship. They say that the Arhatship is passed, and that it is not possible in this age to realize Arhatship by psychic training. From this time onwards I became a regular reader of the *Theosophist*. The monk Migettuwatte opened correspondence with Colonel Olcott and when the former came to know that they were making arrangements to visit Ceylon, he began to pave the way for their reception. Week after week he was delivering lectures about the T. S. and about the two Founders. There was a wave of enthusiasm throughout Ceylon about the proposed visit of the Founders who were coming to preach the sublime Dhamma. Never before had there been any such visit to Ceylon from European Buddhists, and every European who had visited Ceylon knew only to attack Buddhism. Since 1515 Ceylon had been the hunting ground of the beccaneering pirates of Ceylon, Holland, and the British Isles. Since 1818 C. M. S. missionaries have been working in Ceylon with the object of destroying Buddhism. Thousands of Sinhalese after learning English had become Christians in order to gain their livelihood. It was the belly religion of the Sinhalese Christian. A Sinhalese villager could be trained to attack Buddhism within a year, and in those days a salary of Rupees twenty a month was enough to make him offer his services as a Catechist to go preaching in the villages against the venerable religion of the Sinhalese people. A band of English C. M. S. missionaries

was at work in different places in the island trying to convert the ignorant unsophisticated Sinhalese to the Arab religion which had its origin in the back parts of Horeb. The merciless attacks of the missionaries were the cause that brought the great orator Migettuvatte Unnanse to challenge the Christians, and he began his sledge hammer attacks against the pagan doctrines of Arabian Christianity. In 1872 at Panadure the great historic controversy between the Christian missionaries and the Buddhist yellow-robed monks took place, and in the arena the Christian party was ignominiously defeated. That was the first moral conquest which the Buddhists had gained against the Christians since the latter came to Ceylon, first as plundering pirates and buccaneering brigands and later on as conquistadors, who destroyed the ancient aesthetic Aryan civilization which had existed for so many centuries.

The advent of the Theosophical party in Ceylon in May 1880 was the second awakening which the Buddhists had received since the Panadura Controversy of 1880. Col. Olcott and Mme. H. P. Blavatsky received a royal welcome when they landed in Galle. The Theosophist of June gave a fine description of the scenes the Theosophical party witnessed during their triumphant tour from Galle to Colombo. When they arrived in Colombo in June I walked all the way from school to the place where the first lecture was to be delivered by Colonel Olcott. When all had left only my uncle and father remained behind, and I was with them. My uncle had already become a favourite with Mme Blavatsky, and I still remember the delight I felt when I along with them shook their hands when they said good bye to them. I was drawn to Madame Blavatsky intuitionally never expecting that four years later she would forcibly take me with her to Adyar in spite of the protests of my father, grandfather, the High priest Sumangala and of Col. Olcott.

Ever since June 1880 I felt myself drawn towards the Founders, and I would never miss reading the Theosophist when it arrived at the address of the Agent, Mr. J. R. de

Silva. From school I would walk about a mile to the house of the Agent to get a loan of the copy. The Warden of the College was Revd. E. F. Miller, who loved me affectionately, because he said one day that he admired my truthfulness. He once told me that "we don't come to Ceylon to teach you English, but we come to Ceylon to convert you," and in reply I said that I can't believe the Old Testament although I like the New. He liked me much and when I left school in April 1883 gave me an excellent certificate.

I had to leave school without even passing the Matric examination because my father being a rigid Buddhist objected to my going to a Christian school after the Catholic riots of March 1883 when the Catholics mercilessly attacked a Buddhist procession which was passing by St. Lucia's Church in Kothena to the Temple of the Priest Migettuvatte. I was a member of the Pettah Library and there I read Sinnett's *Occult World*, with a thrill of joy. I decided that I would write to Madame Blavatsky a letter seeking admission to the Himalayan school of Adepts and a month before that I read the article on the "Chelas and Lay Chelas" giving the qualifications required of a Chela. I then thought having all the qualifications why should not I communicate my desire to the "Unknown Brother" through Mme. Blavatsky, and in November 1883 I addressed a letter to the Himalayan Adept and enclosed in it another letter to Madame Blavatsky to her Adyar address. In January 1884 Colonel Olcott arrived in Colombo at the request of the Colombo Theosophists to take legal measures against the Catholics for their unprovoked murderous assault on a peaceful procession organized by the Buddhists. I went to see him soon after his arrival and expressed my desire to join the T. S. whereupon he said that they had received my letter, and although I was under age he said he would admit me, and I was initiated by him at the temporary headquarters of the T. S. in Maliban street. Along with me Mr. Peter D'Abrew and Mr. de Silva were initiated. My grandfather was then the President of the Society, and he

paid my initiation fee of Rs. 10 at the time of my initiation. In December of the same year I was to have accompanied the Theosophical members to Adyar, and my father had given permission for me to accompany Col. Olcott, Mme. Blavatsky, Mr. and Mrs. Cooper-Oakley and C. W. Leadbeater who had arrived from London, and Col. Olcott with Dr. Franz Hartmann came from Madras to escort the party to Adyar. I had made all arrangements to leave Colombo, when early in the morning my father told me that I must not go, he had an unlucky dream. I said that it is not right that I should be prevented from going to Adyar, and nothing would happen as Col. Olcott was taking me to Adyar ; but he was not satisfied with my answer, and he took me to my grandfather, and then the latter too said that I must not go ; and both of them got into a carriage and went with me to see the High priest Sumangala, who also advised me not to go. But I expressed my grief, and said why should they interfere in my karma whereupon he directed his Assistant, Revd. Amaramoly to go with the party to meet Col. Olcott and decide the matter. We all went, and Col. Olcott forthwith declined to take me against the wishes of my father and others. Then rushed Mme. Blavatsky and said that if my father would not let me go I would surely die ; but there is no fear in my going to Adyar, because she herself would be responsible for my safe return; but she said that if he is not allowed to go he would surely die. My father was frightened, and I was handed over to Mme. Blavatsky, and she took me with her to Adyar, where I stayed several days. One day calling me to her room, she made me sit by her and said that I need not take up the study of occultism, but that I should study Pali where all that is needed is found, and that I should work for the good of Humanity, and gave me her blessings. There and then I decided that henceforth my life should be devoted to the good of Humanity. In those days the theosophic atmosphere was saturated with the aroma of the devotion of the Himalayan Masters to the Lord Buddha as is seen in the articles in the

Theosophist of the Adepts showing their devotion to the Buddha Gautama. I returned to Colombo and had been faithfully carrying out my pledge. When in 1885 soon after the Convention Madame Blavatsky left Adyar for Europe the steamer that was taking her to Europe called at Colombo and I went on board to see her. In November of the same year I got the permission of my parents to leave them and to take up my residence at the Theosophical headquarters, Colombo. My mother blessed me, and said that she herself would join me but for the two young brothers who needed her care. Myself being the eldest of the family my father said that if I left him who would take care of the young children, to which I replied that each one has his own *ḥarma* to protect him. I wrote him a letter asking his permission to leave home to lead the brahmachari life as I wished to devote all my time to the welfare of the Sāsana, and that as the Theosophical society was working for the good of Buddhism I would stay at their headquarters, but I should like if he would allow me at the rate of five rupees a month. I left the family and ever since I have worked with sincere devotion sacrificing all selfish interests for the welfare of humanity. Day and night I worked hard for the welfare of the Theosophical society and Buddhism. In February 1886 Col. Olcott with Mr. C. W. Leadbeater arrived in Colombo to collect funds for the Buddhist Educational Fund. I was then working as a junior clerk in the Department of Education, and my meals were sent from home to the headquarters daily. Col. Olcott found no one to accompany him in his tour, and he said it is useless wasting his time if no Buddhist would care to go with him in his tour. There was none in the society able to leave his family and accompany him, and I thought here was an opportunity for me to make further sacrifice by resigning my post. I told Col. Olcott that I was prepared to go with him, and immediately sent a letter to the Director asking for three months' leave, and leave was granted forthwith. Previous to that I had appeared in the Clerical examination pledging myself that if I came off success-

ful I would not join government service but would work whole heartedly for the good of Humanity. I was then a devoted follower of the Master K. H. and I loved to do work in his name. Col. Olcott and Leadbeater and myself went on tour using his travelling cart, which had two stories. On the top storey the two slept and I slept in the lower berth. We led a gipsy life for nearly two months, and the letter that he had written to H. P. B. about Leadbeater appears in Blavatsky Letters to A. P. Sinnett. Col. Olcott left Ceylon for Madras and Leadbeater and myself continued the lecturing tour. In the interior I received a letter from the Colonial Secretary stating that I was appointed to a post and that I had passed my examination but I did not wait for a minute to reply saying that I was going to work for my religion and asking to accept my resignation from Government service. After we returned to Colombo my father said that I had better accept the post and give over the whole of my salary to the Theosophical Society. He took me to the Colonial Secretary who asked me to withdraw my letter of resignation but I declined. With delight I left.

In those days the Himalayan Adepts were a reality. H. P. B. was working in Europe, and at Adyar T. Subba Row was considered by the coterie headed by Cooper-Oakley as more efficient in occult affairs than H. P. B. Gradually the Buddha was losing His place at Adyar to Sankaracharya and his Advaitism. The occult room at Adyar was dismantled, and the Masters had left the place. H. P. B. had started her School of Esoteric Theosophy in London. Subba Row was dead and Adyar had become a place of business and the nucleus of the Library had been formed. I was working hard to make the T. S. in Ceylon a success and I was greatly assisted by C. P. Goonewardana, Williams Abrew, Don Carolis and a few others. My grandfather was the President who helped the movement financially. Leadbeater was asked by Olcott to prepare a shorter Catechism, which he did compile from the bigger one, and Col. O. asked me to translate it into

Sinhalese, which I did with the help of the High priest Sumangala. The second part compiled by Leadbeater was translated by the teachers of the Buddhist English school, James Perera and Wimalasuriya. Both editions were printed at the Buddhist Press which had been established by the Colonel from the money by issuing debentures. My grandfather had 50 shares and the others less, and I went to each of them and asked them to present their shares to the society. First I went to my grandfather and got him to present his shares, and it was easy work after I got his shares gifted to the Society. Every one with the exception of one gladly presented his shares, and the Press became the property of the Buddhist Theosophical society. I worked hard and liquidated the debts of the 'Sandaresa' and established it on a firm foundation. I travelled in the Colonel's cart from village to village in the Western province, lecturing and popularising the educational movement. Mr. Leadbeater had started his Sunday schools in Colombo, and later on established the English School to teach his few pupils, one of whom was the now famous Jinarajadasa. He was very fond of Jinarajadasa, and he wished the latter to go with him to London, but his father would not let him go, and Mr. Leadbeater eventually succeeded in getting young Jinarajadasa to go with him. Leadbeater entered into an agreement with the High priest that he would bring the lad seven years later back to Ceylon and both of them would enter the Bhikkhu Sangha. Seven years in London made Jinarajadasa forget Ceylon, and he declined to return to Ceylon at the end of the period.

In 1889 the Buddhists of Japan having heard of the successful work in Ceylon of Col. Olcott sent a delegate to escort the Colonel to Japan. He came to Colombo in December 1888 and I entertained him till his departure. He was so pleased with me that he asked me to accompany him to Japan. He persuaded the Colonel to take me and we three went to Japan, and Col. Olcott had a triumphant tour in that land of the Rising Sun. In 1887 I felt inclined to visit Japan after having

read an article in an issue of the Fortnightly Review, and my desire was fulfilled in 1889. In 1888 the Buddhists of Chittagong started an English monthly under the name the Bauddha Bandhu, and I thought it was high time that the Buddhists of Ceylon had also an English weekly. I wrote to my friends asking each of them to contribute rupees ten, and when I got the sum of Rs. 300/- English type was obtained from Madras, and "*The Buddhist*" was started in 1888 December with Mr. Leadbeater as Editor. It was issued as a supplement to the Sinhalese paper the Sandaresa. In Ceylon I worked with Col. Olcott, Mr. Leabeater, Mr. C. F. Powell, and Dr. J. Bowles Daly, and in Dec. 1890 I left Ceylon to attend the Adyar Convention with the Japanese Buddhist Priest Kozen Gunaratna, and after the convention we both made a pilgrimage to Isipatana, Benares and Buddhagaya, where we reached in January 1891. Here endeth the first portion of my career.

[It is with great sorrow that we inform the readers of "Mahabodhi", that after having completed the writing of the First Chapter of his eventful career Sri Devamitta passed away at 3 P.M. Saturday 29th April 1933 at Mahabodhi buildings facing towards the Mulagandhakuti Vihara. Sarnath, Benares.]

FRIENDLINESS

BY PROF. NICHOLAS ROERICH.

"Does an Arhat rest? We know already that rest is change of labour, but the true rest of an Arhat is the thought about the Beautiful. Amongst multifarious labours the thought about the Beautiful is the Bridge, is the Might, is the stream of friendliness. Let us weigh the thought of hatred and the thought of Bliss and we shall be convinced that a beautiful thought is more powerful. Let us analyze organically various thoughts and we shall see that the beautiful thought is a real

treasury of health. In beautiful thinking the Arhat perceives the stairs of ascent. In this creative thinking is the rest of the Arhat. In what else can we find a source of friendliness? Thus it should be remembered in the hour of strife. When everywhere selfhood closes its shutters; when the lights are extinguished in darkness, is it not time to ponder on the Beautiful? Let us not sully or belittle this path! Only upon this path shall we attract that which seems wonderful. And is it not a miracle, this constant link with the Hierarchy! In this sacred bond are contained all physics and mechanics and mechanics and chemistry and the whole panacea. People think that by one short striving one can overcome all obstacles, but this condition in its fulness is extremely difficult for mankind! Why have they cut off their beautiful wings!"—Thus says the Book "The Fiery World."

"Are you all here!" "Are you all ready!"—call the watchers on the walls of the stronghold. From the towers come the reply: "Always ready! We are on vigil for the Good!" Verily all who strive towards the Good should exchange calls during these dark hours of hatred and dissemination. All hearts searching for Truth should keep united across all oceans and mountain ranges.

At a solemn hour, how not to unite and not to send to all known and unknown friends a word of friendship! Such friendship is not weakness nor indifference. Striving towards Truth is expressed in it. A desire for better constructiveness and for unprejudiced cognizance saturates such friendliness. Perhaps the world never required so urgently these foundations of friendship as now.

Peace to all Beings! But the path of such Peace lies only through that essential friendliness which should fill our hearts at all moments of day and night and at every meeting. Nowhere and never had it been ordained to see an enemy in every neighbour! On the contrary, precisely friendliness is that creative principle, which rejuvenates and transfigures our lives. Countless ages the life on earth had to run in order that

again in the sorrow of destruction and oppression we should remember the armour of light—the armour of friendliness. Perhaps someone will say that this is superfluous and may be it would seem that the earthly life flows in sufficient spiritual and bodily superfluity! Perhaps at the hour of dawn we need not feel anguish for the calamities of whole nations?

But one cannot close one's eyes on the ceaseless daily communications about spiritual commotions, about murders of the body and spirit, about threatening visions of falsehood and mutual slandering. Humanity is reaching the limit of disintegration. One must build, one must undeferrably participate in that salutary construction as understood in the high conception of Culture. Where are the dictionaries of Goodness, where are those high principles of life, that can cure with streams of Benevolence the ulcers of the world, which have ripened so horribly nowadays.

Not illusory are these calamities. Everyone of us knows of multitudes of facts pertaining to endless horrors, both in private and in public life. The Good as such, begins to appear to many as something abstract, beyond reach and so far-off that it seems futile to strive after it.

But there can be no doubt about this omniscient Bliss, when every human heart in its essence knows what friendliness means. Above all ignorance, slander, vulgarity and treason, everyone—even spiritually impoverished human being—every biped still understands the significance and power of the beneficial smile of friendliness. How can we start discussions and solving of problems, if we do not disarm ourselves through real friendliness. We should not think about the highest matters only which can be understood but by few chosen ones. The Great Teacher opened His Heart to all. All Covenants ordain that which belongs to all. Amidst these simplest fundamentals to all, to all, to all, friendliness is pre-ordained. In flaming hearts such genuine friendliness will transmute itself into Love, into that lifegiving, miracle-

producing love, which in boundless radiant Benevolence proclaims: "Let all living beings live!".

If someone's heart is yet not ready to contain this all-embracing command, then even for such a heart the simplest daily path of friendliness remains. The path of friendliness, beginning from the hearth, the family, the clan, one's neighbours ascends in a great spiral towards the highest realms.

Much is spoken about the heart. But without the foundation of friendliness what kind of heart will it be? Even wild beasts respond deeply when feeling friendliness. How can man avert the most malicious attack? The eye of friendliness, the glance of goodness, will stop even the most beastly claws.

The illumination of advanced hearts and their light-bringing love has grown out of a simple daily friendliness. This great power originated at that unifying bon-fire, which attracts in dark nights to itself the travellers of the desert. Are we not all travellers? Has not the water of the spirit disappeared in all deserts of life? It is terrible to find oneself alone in the darkness, without armour, when from dense blackness come howls of hatred and mutual annihilation.

Light is needed. Sacred fires are urgently required. The armour of Light is wanted to dispel with its radiance the hosts of evil and decay. And the nearest armour of Light, so beautifully proclaimed in all covenants and testaments, is a pan-human friendliness. The first quality of such friendliness will be incessant creativeness, constructive labour, which will transmute the heavy chains of everyday routine into a festival of spirit.

This creative love, the pan-human friendliness is guarded by the watchmen who call from the walls of the stranglehold at a solemn hour: "Are you all here?". "Are you all ready?"

The Mettasutta ordains friendliness in the following wise call:

“As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless friendly mind towards all beings. And let him cultivate good-will towards all the world, a boundless friendly mind, above and below and across, unobstructed, without hatred, without enmity.” (Mettasutta 7, 8).

THE BRAHMAJĀLA SUTTA

[BY NALINAKSHA DUTT.]

In his *American Lectures* (pp. 30-33) and later in his Introduction to the translation of the *Brahmajāla Sutta* (Sacred Books of the Buddhists, vol. II, pt. i, pp. xxv-xxvi) Rhys Davids stated, evidently, on the basis of the Pāli passages like “*santibhikkhave eke samaṇabrāhmaṇa ekaccasassatikā*” that the sixty-two views enumerated in the *Brahmajāla Sutta* represent in a general way those that were current in India before, and at the time of, the rise of Buddhism. This opinion, which to my mind is not quite correct, has been so widely accepted by the present-day scholars that an independent examination of the contents of the *Sutta* has become indispensable and this has been done by me recently in the *Indian Historical Quarterly* (VIII, pp. 706-746). In that paper I have tried to show that the “so-called sixty-two views are really a systematic exposition of the experiences of a Buddhist monk and have very little to do with the then existing non-Buddhistic opinions.” This contention is based on the interpretation of the sixty-two views as found in the *Sutta* itself and the commentary of Buddhaghosa. In the present paper, I wish to adduce the extraneous evidences in support of my contention :

The first is a passage occurring in the *Samantapāsādikā* (P.T.S. edition, pp. 60-61), which speaks of the course adopted by Aśoka to purge the Saṅgha of the members holding un-Buddhistic views. The text is as follows :

Asokārāme bhikkusaṃghaṃ sannipātāpetvā sanipākāraṃ parikkhīpāpetvā sanipākārantare nisinno ekaladdhike ekaladdhike bhikkhū ekato ekato kāretvā ekamekaṃ bhikkhusaṃmūhaṃ pakkosāpetvā pucchi : kiṃvādi sammāsambuddho ti. tato sassatavādino sassatavādi ti āhaṃsu, ekacca-sassatikā antānantikā amarāvikkhepikā adhiccasaṃmuppattikā saññivādā asaññivādā nevasaññināsaññivādā ucchedavādā diṭṭhadhammanibbānavādā ti āhaṃsu. Rājā paṭhamam eva samayassa uggahitattā, na ime bhikkhū aññatitthiyā ime ti ñatvā tesāṃ setaṅkāni vatthāni datvā upapabbajesi.

[The king, after assembling all the monks in the Aśokārāma, enclosed them by a screen and then within another screened enclosure, he called the monks one by one and asked them : What is the teaching of Sammā-Sambuddha? In reply, the Sassatavādin said that he was a Sassatavādi ; and so did the Ekaccasassatikā and others, each declaring Buddha's view as the one held by himself. But the king knew the actual doctrine, and so he decided that the monks who were *non-Buddhists* should be made to put on white dress and leave the order].

These monks are referred to as *parappavādi* (upholders of non-Buddhistic views), and it was to suppress them that Moggaliputta-tissatthero wrote the *Kathāvatthu*.

From the above account and the contents of the *Kathāvatthu*, it is evident that, neither Aśoka nor Moggaliputta Tissa bothered about the brāhmaṇic and other non-Buddhistic doctrines prevalent at that time. The sixty-two views mentioned in the *Brahmajāla Sutta* are all quoted in the above passage of the *Samantapāsādikā* and no doubt need be entertained as to the object of the compiler of the *Brahmajāla Sutta* and those of king Aśoka, and the erudite monk Moggaliputta Tissa being identical. In other words, the sole object of the three well-wishers of the religion was to keep the minds of Buddhist monks away from the notions likely to haunt them in the course of their spiritual exercises till they became Arhats.

In the *Majjhima* and *Saṃyutta Nikayas*, it is pointed out that all the views stated above are connected with *attavāda* and *lokavāda*, both of which have no place in the fundamental

teachings of Buddhism. In the *Sallekhasutta* of the *Majjhima Nikāya* (I, p. 40) it is said that

“yā imā anekavihitā diṭṭhiyo loke upajjanti attavādaṭṭisaṃuttā vā lokavādaṭṭisaṃuttā.”

[The various views that are current in this world are connected with the doctrines (dealing with the nature) of self and the world.]

Even the *diṭṭhadhammasukhavihārins* (= *diṭṭhadhammanibbānavādins*) who have perfected themselves in the four *jhānas* are not regarded as *sallekha* (rightly diligent and free from impurities). This *Sutta* goes further than the *Brahmajāla Sutta* and states that even those who have practised the higher *samāpattis* (meditations including *nevasaññāsaññāyatanaṃ*) cannot be called *sallekhas*, though they may be regarded as *santā* (the pacified). In the *Pañcattayasutta* of the *Majjhima Nikāya* (II, pp. 233-8) it is shown that all the notions about the nature of the self after death are based on meditational experiences, none of which, however, are correct ; even one who has reached the highest stage which is regarded as immeasurable and immovable, harbours views which are rejected by Buddha, for it is also known to Buddha as gross and constituted.

The purification through meditations (*cittavisuddhi*) has been recognised in Buddhism as one of the roots (*mūla*) (see *Visuddhimagga*, p. 443, 587) but it does not lead to the knowledge of the Truth, which must be effected by *diṭṭhi-visuddhi* i.e. by the purification of one's view, by the elimination of the *sassata* and *uccheda* views about the soul (see *Visuddhimagga*, p. 594), and this can only be done by comprehending that the *nāmarūpa* (the constituents of a being) are :

suññam nijjivam nīsihakam, atha ca pana aññamaññāsamāyogavasena gacchati pi tiṭṭhati pi sañhakam savyāpāram viya khāyati.

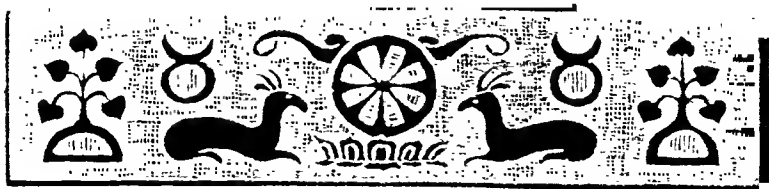
[Devoid (of substance), soulless, inactive, but through mutual dependence (lit. connection), it (the composite) goes, stands, and appears as active and functioning.]

Buddhaghosa clears it up by saying that all the *rūpāvacarajhānas* excepting *nevasaññāsaññāyatanaṃ* should be included

in the *nāma* of *nāmarūpa*. A meditator, by examining this *nāma*, ascertains that it has as its basis the *hadaya* (heart or mind), which again has, as its basis, the elements included in *rūpa*. Thus he shows that the practice of *samādhi* helps the meditator (*yogāvacara*) to ascertain the evil to be eradicated, but it is incapable of eradicating the evil itself,—a thing which can only be done by *diṭṭhi-visuddhi*. The above shows only the bright side of meditational exercises, but there are darker sides as well, an instance of which is given in the *Bhayabhervasutta* of the *Majjhima Nikāya* (I, p. 21). In this *Sutta*, it is explained how a meditator, not yet quite proficient in fixing the time-limit of his meditation (*na ca addhānaparicchedakusala*, *Papañcasudani*, p. 121), after having entered into meditation by taking a white object as his object of meditation during day-time with the resolve to rise from it in the day-time, may fail to act according to his resolution and may rise from it during night-time. In such cases, the meditator gets so much engrossed with the object of meditation that his mind is bewildered and sees for some time day-light during night. He is deluded by the object of his meditation. Both in the *Brahmajāla Sutta* of the *Dīgha Nikāya* and the *Pañcattayasutta* of the *Majjhima Nikāya*, emphasis is laid on the delusive aspect of meditations, and the evil results that follow them in certain cases. Hence the contention that all the views placed under the heads *Antānantikā* (excepting the fourth), *Adhiccasamuḍḍhāpannikā* (the first only), *Uddhamāghātanikā*, and *Diṭṭhadhammanibbānavadā* (excepting the first), to which may be added the *Santā* (of the *Majjhima Nikāya*, I, p. 41) are really evil results, the darker sides, of meditational experiences. Of the remaining wrong views, most owe their origin to the *Pubbenivāsānussati*, an *abhiññā* acquired by Buddhist monks. Thus we see that the *Brahmajāla Sutta* deals not with *non-Buddhistic* or *pre-Buddhistic* views but with wrong views which are likely to be held by an imperfect but meditating Buddhist monk or the follower of a sect other than the Theravāda.

Lastly, the fact that the *Brahmajāla Sutta* does not contain

a word either for, or against, any of the pre-Buddhistic views, proves beyond doubt that it had no concern with the pre-Buddhistic or contemporary philosophical views, though we come across references to many of them in the Nikāyas. For instance, in the *Sāmaññaphala* and many other suttas, the doctrines of the six heretical teachers have been stated, and the doctrines of the Nighaṇṭha Nāṭaputtas have been discussed, but no reference to any of them is to be found in the *Brahmajāla*. The Vedic doctrines of Ātman, the Prajāpati, the infinite Aditi, the unborn God, the Upaniṣadic teaching of *tat tvam asi*, the Epic doctrine of Time, the Sāṅkhya doctrine of Prāṇa and Rayi, or *Puruṣa* and *Prakṛti* (for details see Barua's *Pre-Buddhistic Indian Philosophy*) are beyond the scope of the *Sutta*. In the non-Buddhistic literature, one may trace parallels to some of the views, viz., Brahmā the Creator (*Dīgha Nikāya*, I, p. 18), or the logician Sassatavādins or Ekaccasassatavādins or the second class of the Adhiccasamuppanikas, or the first class of the Uddhamāghātanikas and the Diṭṭhadhammanibbhānavādins, but they are so few and far between that it hardly permits us to infer that the *Brahmajāla Sutta* is intended mainly to summarise the non-Buddhistic opinions. The principal object of the *Sutta* is to teach that the belief in a self (*atta-vāda*) is the source of all wrong views, and that it is difficult even for an advanced meditator, not to speak of the common ones, to eradicate from mind the notion of the existence of a self. In short, it should be treated as an introductory discourse on *Anattā*, the fundamental teaching of Buddhism.



WESAK

By J. F. McKECHNIC (Bhikkhu Silācāra).

Wesak is the New Year's Day of the Buddhist. Then for him begins a fresh period in the flow of time. It is a time to take thought and consider the journey he is on. It began long ago, *how* long ago none can say. It will go on for a long time, through many lives. How those lives are lived will determine how long they shall last before Nibbana brings their end. It is good then, to consider how we have spent the past year, and make resolves how we shall spend the year that is coming. Our own deed is our only saviour ; we have no other to look to. Shall we make that deed, all the deeds we do in the coming year, our saviour or our condemner? A serious question ! For our deeds can damn us, as they can save. Not eternally, no ! That ghastly product of deranged wits, eternal damnation, has no place in rational Buddhism. But they may damn us for a time, and put us back in our upward journey towards the Good Supreme. It is for us, then, to see to it, that they do not damn us but save us,—save us from lingering too long in the round of birth and death.

Good deeds deliver us from, as evil deeds condemn us to, prolonged stay in the three worlds or spheres of existence. That is what "good" deeds and "evil" deeds mean to a Buddhist. But what is the essence of all "evil"—doing? Just this one thing, egoism, Attatā. And what is the essence of all "good" doing? Just this one thing, non-egoism. Anattatā. How simple to say ; but how difficult to do ! Some of us can talk Anattatā quite well ; but can we *do* it? Ah ! that is another story ! And yet we must learn to "do" it ; we must learn, not only to talk about Non-self, but to act upon it. Else we are not real Buddhists, but only sham ones. We are only Buddhists in name ; we are not Buddhists in actuality. Or is

that too harshly said? Well, at the very least, we must *try*, seriously *try* to act upon the principle of non-ego. If we do that, then we are trying to be Buddhists. If we don't, then we are not trying to be Buddhists.

How shall we try? How shall we make the attempt to be Buddhists in deed and truth, and not only in name? Well, there is one simple way, to begin with, and that is: When we do a good deed of any kind, a deed of help or aid on behalf of relative or friend or neighbour, or of our religion, let us never tell any one *who* has done it. Let us suppress, knock down, trample on the great big "I" inside us who would like to shout out to everybody: "I did this. Look at me! Am not I a great man?" Let us calmly and quietly consider within ourselves that this deed of help that has been done, has not been done *by* us, since in the last analysis, there is no "us," but has only been done *through* us. And let us find our joy and exultation simply in the thought, the knowledge, that the good deed has been done, only in that; and not in any thought that it has been done, by us. Thus shall we be good Buddhists. And we shall also find ourselves feeling glad and happy every time we see or hear of a good deed being performed by any one, just the same as if we had done it ourselves. That will be our great reward for thinking in this way. We shall, as it were, enlarge the borders of our sympathies, and feel that we are sharing in the doing of good wherever good is being done, all the world over. Mudita will take possession of us. And Mudita, joy in the joy of others, is one of the Brahma Vihara, one of the Four High Dwellings or Abodes in which the minds of those take their station who are moving upward towards the Highest of All. Through the suppression of ego, entering upon this high abode of Mudita, this Wesak may be the beginning of a really Happy New Year for us. For it may add to the happiness within our own breast, the happiness we know must be in the breast of others at the good we see and hear of, all over the world, everywhere, near and far. Thus through Anatta,

non-self, non-ego, finding union with all that lives, we shall be blessed indeed, for we shall be in the Path of all the Buddhas of all time past, and of all time yet to come.

DID THE LORD BUDDHA TEACH THE ATMAN DOCTRINE

That Buddhism is the oldest of missionary religions is the verdict of Western scholars. The word "Hinduism" was not known to pre-Moslem writers on India. Huen Tsang, Fahien, Itsing, and other Chinese Buddhist monks who visited India before the Moslem invasion of India, described India as the "western heaven". The Moslem invaders first captured Sindh in the 8th century A.C. Since then subsequent Moslem invaders have used the word Hinduism to connote the religion of the people of Hindustan. The religions that existed in India before the Moslem invasion were the religion of Brahma, the religion of Siva, the religion of Vishnu, the religion of Sakti, the religion of Buddha, the religion of Jina. The Vedic Religion emphasized the necessity of animal sacrifices. The Vedic Gods, known to the early Indians were, Agni, Soma, Prajapati, Varuna and Indra. In the *āṭṭhānāṭiya sutta* and *Mahasamaya sutta* of the *Dīgha nikāya* are mentioned the names of the four maharajahs, the *Bhummādevatā*, the Himalayan *yakkhas*, the *Swetāgiri yakkhas*, *visva mitra devas*, the *māyavic gods*, *gandharvas*, *Nāgas*, *Asuras*, the gods of the four elements, *Yāma*, *Vihnu*, *Mitra*, the moon gods, the sungods, *Indra*, *Hara*, *Brahma*, *Paramattā Sanamkumaras*, and *Kaṇha*. Among the *devatas* are mentioned *rukkha devata*, *vanaspati devata*. The three Vedas, *Rik*, *Sāma* and *Yajur Vedas* with the fourth Veda the *Atharvan*, *Purāṇas*, *Itihāsa* are mentioned in the Pali Sutras. *Kaṇha* or *Krishṇa* is the god of sensual pleasure, who is against the religion of Renunciation. A perusal of the Pali Sutras is useful to find out the conditions that existed in India at the rise of the Buddha Sāsana, 600 years before the birth of Jesus.

Brahmin priests officiated at the yajna sālās where thousands of animals were sacrificed by order of the ruling king. The King was advised by the Brahmin astrologers to sacrifice so many oxen, so many heifers, so many goats, so many sheep, etc. Caste differentiations were recognized, and bathing in the sacred rivers was considered auspicious. Bodily mortification and yoga practices were observed by the paribrājikas.

When the Tantric religion came into existence in India is not known ; but Tantric practices always invoked the ganja smoking god Siva and the goddess Bhagavati. In the Kularnava Tantra, Siva advises the Sādhakas to take wine and flesh for the satisfaction of all devas. Says the Tantra "By doing japa of mantra and by adoration of Bhagavati, the consort of Shiva, at times of sexual union, a man becomes, like Suka, free from all sin". The West is following the advice of the Mahadevi in the use of wine and flesh, therefore she has granted to the people of the West the light of Science and sovereignty of the whole world", says Vimalānanda Swami.

Modern India since the time of the Mogul conquest is more or less Islamized. All Panjab, Kashmir, East Bengal, the United Provinces, Bihar have come under the influence of Islamic customs. From the time of Mahamud of Ghuznavi until the time of Aurangzebe a wave of Islamic conversion swept all over India. Each Moslem conquerer butchered the males and allowed the soldiers to keep the females as concubines and in this wise was the Islamization of India brought about.

The Religion of the Lord Buddha was based on the sublime ethics of perfect Renunciation. It was not intended for the masses, nor were the soldiers admitted as Bhikkhus by order of the King. The gospel of perfect Renunciation was not possible to be practised by the householder. The Religion of the Lord Buddha is therefore twofold, one for the perfect brahmachari who wishes to adopt the religious life of the Bhikkhu, and the other for the householder who wishes to do meri-

torious deeds and after death, enjoy happiness in heaven. To the householder the Lord Buddha did not preach the ethics of renunciation. To him He taught the five precepts, the eight *sīlas*, the avoidance of the ten demeritorious deeds, and the observance of the ten meritorious deeds. The usual formula followed by the Lord when preaching to the layman is given in the Mahavagga as follows: *dāna katham, sīlakatham, saggakatham kāmānam ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi*. When the Lord found that the auditor was willing to listen and that he has a receptive heart, then He would preach the special doctrine of the Buddhas, viz. the Four Aryan Truths.

Both the Kshatriya and the Brahman Rishis of ancient India enunciated the metaphysic of a permanent individuality, and *ātman*. The Upanishads are the books that teach about the Atman doctrine. It was a secret doctrine communicated by the teacher to the pupil. At first this doctrine, it is said, was confined only to the Kshatriyas. The Brahmins were worshippers of fire and the Brahmin ascetics went into the forest to practise meditation in order to be reborn in the brahmaloka. There is the story that Brahma announced to both gods and asuras that he was going to preach the doctrine of *ātman*, and called on them to attend on him. The devas and asuras came, and to the chief of devas, Indra, and the chief of Asuras, Vairochana, he gave the first practical lesson of the atman. He told them to look in a mirror or on a tub of water, and what they saw as a reflection that was the *ātman*. Asura Vairochana went to his abode and he looked into the water and saw his picture therein, and he came to the conclusion that that was the *ātman*, and he began to adorn the body and beautify it. Indra looked into the water, and he saw the reflection of his body in the water, but he said surely this couldn't be the *ātman* and was not satisfied, and he went to Brahman and said that he was not satisfied with the teaching, and Brahma admitted it, and he said to Indra to stop for twenty years to give a second lesson, and after the time he taught

another lesson, and Indra went back to his realm and began to think, and was not satisfied, so he came back to Brahma and said he was not satisfied with the teaching, and Brahma said, 'wait for another twenty years and I will teach you', and Indra waited for another 20 years and got another lesson and still he was not satisfied. At last after nearly a hundred years' waiting Indra was satisfied. The Upanishad treatises are by different teachers and they are contradictory. A consistent satisfactory metaphysic could not be evolved by the teachings given in the Upanishad treatises.

The Vedanta metaphysic is that the individual ātman is eternal, is Brahma, and is all happiness free from misery.

The Vedanta formula is "etam mama, eso hamasmi, eso me attā." The opposite of the Vedanta formula is that adopted by the Buddha, viz., "nètam mama, nèsohamasmi nàmeso attā. The attā or ātman is eternal, and is a separate entity living inside the body that was generally accepted by all schools of Indian thought. The Buddha view was quite opposite. Herein lies the difference between the Buddhadhamma, Jainism, Vedanta, etc.

A persistent attempt is being made by Caroline Rhys Davids in writing to Indian magazines to show that the Buddha taught the doctrine of Atman but that His disciples distorted the idea and that the anatman doctrine which is elucidated in the Pali texts is all wrong! The Buddhist Bhikkhus who went to Ceylon, Burma, China, Tibet, and those who lived in India surely all could not have misunderstood this special teaching of the Buddha, and that only one woman after 2400 centuries is able to understand the doctrine, and that she who had never been to a Buddhist Teacher, never been to a Buddhist country, and who had been all along a professed Christian, and the daughter of a Christian clergyman!

Let us suppose that an African went to England, joined a Christian university, got himself acquainted with the dogmatics of Christian theology, and after returning to his native land got an African wife to whom he taught English, and then she

having learnt the rudiments of the language began writing books on Christianity to educate the African people, and after some years, she became a widow, and then she began to consider that what she had learnt from her husband was all wrong, and that it was her duty to write a new book criticising the theologians, who had written works on Christian dogmatics but failed to understand the teachings of Jesus, and what she wrote was the only correct interpretation of what Jesus had taught, and with the help of her people continued publishing books condemning what her husband had written. What would the Christians of England think of the writings of the African widow?

The anatman doctrine is hard to be understood by those who are leading the sensual life of the pleasure-loving householder. In the time of the Lord Buddha there were Bhikkhus who failed to understand the Dhamma, as for instance, Sāti the fisherman's son, Ariṭṭha, the vulture killer's son, Sunakkhatta, the Licchavi prince, Sarabha, the heretic, Cinci, the courtesan, Vacchagotta, the paribbājaka, and Poṭṭhapāda.

The Dhamma of the Lord Buddha is not a metaphysic built on the opinion of an individual. It is a Doctrine realized by the Lord Himself and by His disciples numbering thousands. Individual opinion (*attanomata*) is not accepted by the Bhikkhu Sangha. Theravāda is a democracy. It is the teaching that was recited by 500 perfect Arhats at the first Council held at the Sattapaṇṇi hall in the Vebhāra rock in Rajagriha.

There are thousands of interested persons in the teachings of the Lord Buddha in Europe. They have known the name of Dr. Rhys Davids as a genuine admirer of the Anatman doctrine peculiar to Buddhism. So long as he was alive Caroline Rhys Davids did not make any serious attempt to discredit the anatman theory. But now she is being helped by the Christians to vomit what she had digested since 1895. The muddle-headed idiots would welcome her writings with delight. The Hindus would accept her as a second Sankara ; but the followers of

the Dhamma would only smile at her impudent attempt to malign them.

The psychology of the anatman doctrine can only be understood by those who follow the pure life of the Brahmachari Bhikkhu according to the Middle doctrine of the Middle Path. To the Sensualist and Egoist the doctrine is too recondite to comprehend. Hundreds of Europeans who do not thoroughly understand the Pali Dhamma will be misled by the distorted interpretation of the anatman psychology now offered by the widow of the late professor Rhys Davids.

Sura Ambhaṭṭa was a Sotapatti Upāsaka of Our Lord. To him on a certain day Our Lord preached the annatta doctrine. After the Buddha had left the place, Māra, taking the form of the Lord, appeared at the house of Ambhaṭṭa and wished to speak to the latter, who when he came, said, Ambhaṭṭa 'did I not preach to you the Anatta doctrine? Will you see it is all wrong, and I have therefore come to correct it'. Ambhaṭṭa was nonplussed and ventured to ask, "tell me who are you". 'I am Mara', was the reply and he vanished.

The name of Caroline Rhys Davids will be added to the list of the *moghapurisa* who have failed to understand the *artha* of the Pali Dhamma of Our Lord.

A DISCUSSION ON KARMA AND REBIRTH

(BRIEFLY RENDERED FROM PALI)

BY BHIKKHU B. ANANDA METTEYYA.

Not long after the demise of the Lord Buddha, one of His disciples, an able speaker, called Kumarakassapa, who was journeying from place to place, stayed for some time near the city of Setavyā in Simsapa Wood.

In those days there lived in the city a learned and wealthy Brahmin called Pāyāsi Rājāñña. Although he was not con-


S. D. Valisinha

Yeravda Central Prison,
28th March, 1933.

S. D. Valisinha
Yeravda Central Prison,
(Poona)

Dear friend,

I have your letter and a copy of your Journal.

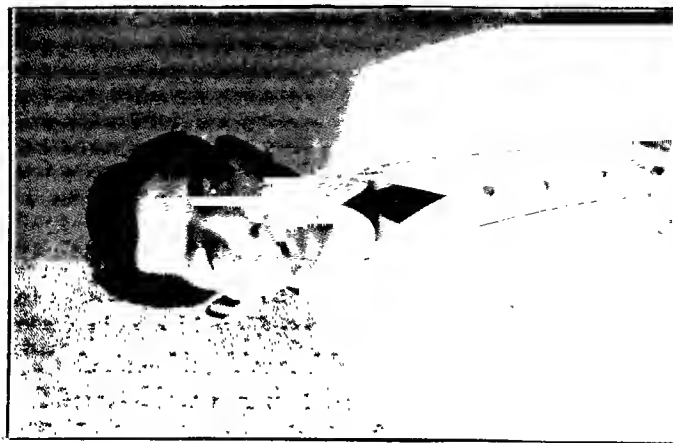
As a prisoner I am precluded from sending messages except on untouchability. Therefore the only message that I can send you is this if it is of any use to you. One of the many things for which I revere the life of Gautama Budha is his utter abolition of untouchability, that is, distinction between high and low.

Yours sincerely,



Sjt. D Valisinha,
Managing Editor, "Maha Bodhi",
Holy Isipatana, Sarnath,
Benares.

Facsimile of Mahatma Gandhi's letter to Mr. D. Valisinha, on his suggestion regarding Buddhism as the solution of untouchability.



MR. KOSETSU NOOSU.

Two renowned artists from Japan, engaged in painting the
Fresco work of Mulagandhakuti Vihara.



MR. SIKO KAWAI.

vinced by them he still clung to his old nihilistic ideas fearing that if he gave them up he would lose the esteem of his followers among whom he was held in great honour.

When he heard that the learned *thera* was staying near the city he came with a great throng of Brahmins and householders to question Him concerning life after death.

Greetings being over the Brahmin began, 'Venerable Kassapa, I believe that there is no other world nor spiritual beings, nor any result of deeds good or bad.' The *Thera* knowing that he had come to argue for argument's sake, and not for elucidation wished to make him reveal his foolishness and abandon his obstinacy. So He began, 'I will question you Payasi about these things and you may reply as you please.

"What do you think, sir, of the moon and the Sun? Are they in this world or in another?"

Brahmin.—Venerable Kassapa, they are not in this world.

Thera.—Then this is evidence of another world. Similarly you may be sure that there are results of deeds good and bad.

Brahmin.—Nevertheless, in spite of what you say, it seems to me that none of these exists.

Thera.—Have you any proof, sir, to establish such an idea?

Brahmin.—Yes, Venerable sir, I have.

Thera.—Please tell me what it is.

Brahmin.—Venerable Kassapa, I have had friends and relatives who have killed animals and committed other evil things. When they were on their death bed, I visited them, and reminded them of their evil lives and that in the opinion of religious men they were destined to a future state of misery, and I asked them to return and tell me if such a miserable state became indeed their lot. They consented. It is now long since that they have died, but they have not returned nor have they sent me a messenger to tell me

of their fate. And so I cannot believe in the existence of another world nor the appearance of spirits nor the punishment of evil deeds.

Thera.—Suppose, sir, that a culprit is brought to you and you order him to be beheaded. When the executioners take him to the block he begs for permission to go to his friends and bid them farewell. Would they allow that man to go?

Brahmin.—Venerable Sir, he would not be allowed to go and would be beheaded inspite of his wailing.

Thera.—In exactly the same way, sir, executioners in the Pit cannot have granted a second's leave to your friends to visit you or send for you.

Brahmin.—But inspite of what you say I still cannot change my views.

Thera.—What reason have you for this?

Brahmin.—On the eve of their death I have visited certain of any friends and relatives who have led strictly moral lives. To each of them I said, 'Sir, you have been upright and pious ; according to the statements of religious men you are bound for heaven. If the promise is fulfilled, I beg you to return and tell me of your new existence. They all consented, but though they have been long dead still no messenger has come from them. It is for this reason that I deny the possibility of life after death.

Thera.—Suppose, Sir, that you find a man sunk head deep in mire and you make your servants take him out, bathe him and adorn him with garlands and take him to the upper palace where he may enjoy every kind of pleasure. Would this man be willing to plunge himself again into the mire?

Brahmin.—No, Venerable Sir, he would not.

Thera.—How can that be?

Brahmin.—Because it is foul, stinking and repulsive, Venerable Sir.

Thera.—Even so, sir, are men foul and repulsive before the eyes of Devas, they are offended a league away by the smell of man. How then should your friends who have been reborn among Devas wish to visit you?

Brahmin.—Nevertheless inspite of what you say I still cannot change my views.

Thera.—What reason can you have for that?

Brahmin.—To other relatives and friends who had led righteous lives I paid visits on the eve of their death and asked them if they were reborn among the Devas to return and tell me. Though they all promised not one of them has come to me. This is my reason for denial of life after death.

Thera.—Permit me to question you again. A hundred years of ours are but a day to Devas of the Tāvātimsa Realm. Thirty such days for them make up a month and twelve such months a year. A thousand of these heavenly years make their life span. When they had enjoyed the celestial pleasures at least for two or three days if your friends had intended to visit you how could they have been able to find you? Could you have lived long enough to receive them?

Brahmin.—Certainly not, Venerable Sir. But how can we believe that there are beings called Devas in a realm called Tāvātimsa and that their life span is so long? I neither see nor believe such things.

Thera.—Suppose, sir, that a man born blind should affirm that there are no such things as colour and light, would his statement be true?

Brahmin.—No venerable sir.

Thera.—In the same way, sir, in your arguments you are like the man born blind. You cannot see the life after death with your physical eye. But there are recluses and Brahmins who live in solitary places and who having devoted themselves to the culture of their

minds have attained the power of clairvoyance. It is they who can see both this and other worlds.

Brahmin.—Venerable sir, in spite of what you say I still cannot change my views. Those recluses and brahmins who lead a religious life are averse to death, they desire happiness and shrink from sorrow. If they knew of their happiness in the next life they would commit suicide in order to enjoy it and to escape their present troubles. But this they never do because they cannot be certain of this life after death.

Thera.—Please listen to me. There was once a brahmin who had two wives, one of whom had a son. When he was ten years old the second wife also conceived. But unfortunately the brahmin died before the child was born. The boy seeing this said to his step-mother, 'mother, now all this property is mine. Commit it to my care'. But she replied 'Wait, son, till I bring forth my child. If it be a son, he also will claim a share, and if it be a daughter you will marry her. Again and again the boy asked her for his heritage. At last, anxious to see if it was a male or a female child in her womb she ripped up her belly with a sword. And so through her folly she destroyed both her unborn infant and herself. Even so, sir, the foolish will meet with ruin if they are too eager for future pleasures. But the wise and virtuous attend the natural maturity of events. Being virtuous they value their life, for the longer they live the greater merit they acquire. The lives of such men are of benefit to many. Though they are sure of happiness after their death, they do not commit suicide.

Brahmin.—Venerable sir, one day my servants brought a criminal to me and I had him put alive into a big jar. When its mouth had been closed with a piece of wet

leather and sealed with clay it was put into the furnace and the fire was kindled. When I knew that the criminal was dead I ordered the servants to take out the jar and to unbind its month. I watched carefully for the soul to come out. But no soul appeared. From this evidence too I concluded that there is no life after death.

Thera.—Permit me to question you again. Do you remember ever to have dreamt during your siesta that you were enjoying yourself in gardens or in groves?

Brahmin.—Yes, Venerable sir, I can remember such a dream.

Thera.—During your siesta were you not surrounded by your attendants?

Brahmin.—Yes, Venerable sir, they were attending me.

Thera.—Did they see your soul leaving your body to go to these gardens or re-entering on its return?

Brahmin.—They have not said so, venerable sir.

Thera.—Then sir, if they cannot see your soul either leaving or entering your body while you are still alive, how can you see any other soul at its departure for another life?

Brahmin.—Venerable sir, I still have reason to retain my view.

Thera.—What reason?

Brahmin.—Once, venerable sir, a felon was brought to me by my ministers. I ordered them first to weigh him then to strangle him with a string and afterwards to weigh him again. They did so. While he was alive he was light and supple, after his death he became stiffer and heavier. This too concerns my view.

Thera.—Suppose, sir, that you weigh an iron-ball when it is red-hot and again when it is cool. Tell me when will it be lighter and more plastic.

Brahmin.—Venerable sir, when it is red-hot it will be lighter and more plastic.

Thera.—In the same way, sir, this body when it has heat, vitality and consciousness is lighter and more supple than when it is in any other state. You have still no reason to deny the continuance of life after death.

Brahmin.—But still I cannot believe that it is possible.

Thera.—Have you any other reason for your disbelief?

Brahmin.—Yes venerable sir, I have. Once when a criminal was caught and brought to me I ordered my men to kill him by stripping off his skin, flesh, and sinews, and even to separate the marrow from the bones. They did so. I watched intently for his soul to leave him but it was of no avail. But now that body had eyes and could not see, it had ears but could not hear, a nose but could not smell, a tongue but could not taste, a body but could not touch. This proves that the soul neither issues nor remains at death but is destroyed, and with it the possibility of future birth.

Thera.—Well sir, I will tell you a parable. Once a trumpeter, taking with him his conch-shell trumpet, went into the country. In the middle of the village, having sounded it three times, he laid it on the ground and seated himself close by. The villagers who had never heard a trumpet before, came and asked what sound that was. He said it was the sound of the conch-shell trumpet. Then, standing the trumpet first on one end and then on the other end, turning it on this side and on that, they struck it and cried, 'speak sir, trumpet! speak!!' The trumpeter watched their foolish efforts and at last he took it up and blew it thrice. Then they understood that it made sound only in conjunction with three other things, a man, his effort and the air. In the same way this body in union with heat, vitality, and consciousness can walk and sit

and talk. But without these three it can do nothing. The possibility of the continuance of life in other bodies does not seem to me to be disproven by your arguments.

Brahmin.—But still it seems to me, Venerable sir, that this continuance is impossible.

Thera.—What other reason have you for your view?

Brahmin.—Once venerable sir, I had a certain felon flayed alive that I might see his soul pass out. But I did not see it when I had his skin, flesh, and nerves stripped off, his bones broken and their marrow extracted. But although he was now certainly dead still I had not seen his soul pass out of his body.

Thera.—Sir, I will tell you a parable. A fire-worshipper who had to go out on business asked his pupil, a little boy, to keep up the fire or to rekindle it if it should go out, and he showed him some sticks, a hatchet and the fire drill. Presently the fire went out. Wishing to rekindle it the boy took the hatchet and chopped at the fire-drill into very small pieces. At last even powdered them and scattered their dust in the wind, but he got no fire. Meanwhile the fire-worshipper returned and with great surprise saw what had happened. He told the boy that by this method he would never get fire and showed him how to make it. Like that foolish boy, sir, you are searching for future in vain by means of wrong views which can only bring you suffering and ruin.

Brahmin.—Venerable sir, it is very difficult for me to change my views for the king and all the great men of the country know that I do not believe in a future life. If I abandon my opinion they will despise me and speak ill of me.

Thera.—If that is so, please listen to this story. Once the leader of a caravan of a thousand waggons, while

travelling in the desert, being deceived by a demon, threw away all his water. Before long he and all his companions perished in the desert. But another caravan-leader, travelling in the same road, avoided the trap of the demons, and, seeing all the precious stuffs belonging to the caravan that had come to grief, left his own goods which were of little value, and took those instead. And so he continued on his way unharmed. You too sir, like the deluded leader are going astray with your followers and I fear that you will come to ruin. I ask you to abandon your false ideas.

Brahmin.—It is impossible Venerable sir, for the king and all the great men will despise me.

Thera.—Well sir, hear this story too. Once a swine-herd returning to his village saw a heap of dry dung and said to himself, 'I will take this to feed my pigs.' So he tied it into a bundle in his cloak and carried it on his head. Before long a heavy rain began to fall. But he still continued, his load oozing and dripping all over his body. People railed and jeered at him, 'Fie, thou fool, to carry this dung on thy head besmearing thy body with muck.' But he replied, 'It is not I but you who are mad. This dung will feed my pigs.' Sir, you talk like this swine-herd. Discard your wrong views.

Brahmin.—Venerable sir, I dare not, I should belittle myself before the councillors.

Thera.—Please listen again. Once two gamesters were playing dice. One of them noticed that his rival swallowed every die that fell against him. Next time he came to play he brought with him poisoned dice as usual. His rival swallowed every adverse die. The other said to himself, 'He does not know they are poisoned. Swallow, fool, they will not do you good.'

•

In your talk sir, you are like this cheat. I must beg you to abandon your false views.

Brahmin.—It is easy for you to ask, but the people will laugh at me.

Thera.—Two friends once set out to improve their fortune. First they came to a village where they saw a pile of hemp thrown away. This they tied into two bundles, and took with them. After some time they came upon a heap of hempen thread. The first man threw away his hemp and took instead a load of thread. But the other said, 'I have brought this load of hemp from a long distance and I cannot throw it away.' So he continued with the same load. In another village they found a pile of hempen cloth, for which the first man exchanged his thread. But the second man refused to part with his first load of hemp. In other villages first flax, then linen-thread, and linen cloth, then iron, copper, tin, silver, and finally gold. In every case the first man had made a change for the better and at last he carried a load of gold. But the other, more and more unwilling to throw away his hemp as he carried it farther and farther, had kept it to the end. At length they arrived at their village. The first who brought a load of gold was eagerly welcomed and made gifts to his friends and relatives. But the second who brought only hemp could please no one and was discontented with himself. And you sir, in refusing to reject the wrong views which you have cherished so long, are you not like that foolish traveller who would not exchange his first burden for a better? Be not so foolish, but discard these wrong views.

Brahmin.—Venerable sir, I was convinced by your first parable. But in order to enjoy more of your resourceful wit I pretended still to oppose you. Excellent Venerable sir! Marvellous, Venerable sir! Just as one sets up a vessel which has been overturned, so

you have established the truth. Convinced by all that you have said, I discard here and now my wrong views and resolved henceforth to follow the Buddha, the Dhamma, and the Sangha.

HIS HIGHNESS THE MAHARAJA OF BARODA'S LOVE OF BUDDHA'S TEACHINGS

“DULLABHO PURISO JANNA, NASO SABBATTHA JAYATI.”

—*Dhammapada*.

BY A. L. NAIR.

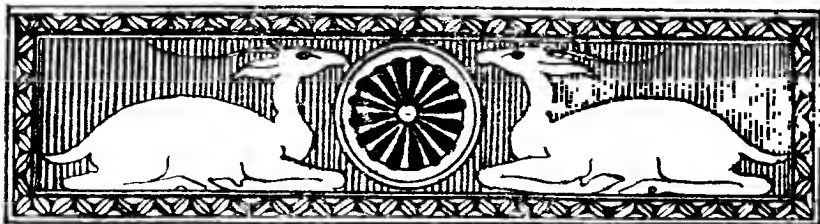
It is with feelings of admiration and great appreciation and devotion to His Highness that I tender my sincere homage to His Highness on his witnessing the 71st Birth-Day. The ruler of a model and all—progressive State he has so many and varied calls on his powers of body and mind that in his sincerity of purpose and generous and keen desire to do good to his subjects, he has scarcely any time left to devote to his health and personal comforts. I take this opportunity of expressing my own sentiment of appreciative gratefulness for the service that His Highness has rendered to the cause of Bhagwan Buddha. I propose, therefore, to do it by emphasising the great love that the Maharaja entertains towards my Bhagwan.

When I recall to my mind the past history of Buddhism I feel sad and disappointed to see how the Bhagwan Buddha, who, for the first time, taught loving service and self-sacrifice at the altar of suffering humanity, should have been entirely neglected and forgotten in the land of His birth where He first preached the message of hope and inspiration to the suffering and ignorant Masses of India—to all those, who had ears to hear. He then extended His sphere of selfless activity through his devoted Bhikkhus outside India to

the then known world. He reduced all speculation in Religion to practical love and piety, irrespective of any considerations of caste, creed or sex. On the broad principles of Universal Love and Brother-hood and Ahimsa, Bhagwan Buddha effected a tremendous revolution in the political, social, moral and religious aims and ideals and it was due to Him and His methods of teachings that Art was first applied to religion and religious purposes. It is the happiest sign of the time that Modern India has been taking renewed and appreciative interest in the Bhagwan Buddha and His times and teachings. But my admiration for His Highness is still further intensified by the fact that long before this renaissance of Buddhism in India, His Highness had taken great interest in Bhagwan Buddha and showed the greatest love for Him. His Highness had always evinced great reverence for Him in talks with me. His Highness really desired that Bhagwan Buddha's teachings should be studied in India and His ideals of self-conquest, Ahimsa and humanitarian and altruistic work on the basis of Universal Brotherhood should be widely known and given prominence to. Out of great love, His Highness has installed in the public park of Baroda a big bronze statue of Bhagwan Buddha and arranged lectures on Buddha and Buddhism in the year 1910 and Prof. Dharmanand Kosambi delivered 5 lectures in Marathi.

His Highness introduced Pali as a second language in the Baroda College first and then in the High School and appointed the late Prof. C. V. Rajwade, who was entrusted with the work of translating into Marathi the three volumes of the Dighanikaya in the Shree Sayaji Sahityamala and instituted Scholarships for Pali studies in the Fergusson and Baroda Colleges. His Highness assimilated many of the Buddhistic principles, like removing untouchability, giving equal status to all castes, and gave them practical shape in his State. His Highness expressed a desire to translate Pali Books into Marathi and edit Pali texts in the

Devanagari characters and to this effect His Highness spoke to me, when I had the privilege of meeting His Highness in 1931. His Highness has in fact instructed Mr. Yande to give first preference for the publication of translations of Pali Books as the best means of instructing the public in the life and teachings of Bhagwan Buddha. His Highness' proof of Bhagwan's love is further given when His Highness kindly consented to open the Anand Vihara in Bombay on the occasion of 2555th Birth-Day of the Bhagwan Buddha, solemnised by the Buddha Society. On this occasion His Highness in his speech paid an eloquent tribute to Bhagwan Buddha's teachings. "His doctrines", remarked His Highness, "have been the consolation in life and death to untold millions, softening wild and savage races, by tender words of loving-kindness, raising the despairing to higher things and sharing the blessedness of the Noble Aryan Middle Path." By His Highness' pronouncement, the Buddha Society has been greatly assured and helped, and I, as the President of that Association and a humble and devoted servant of the Bhagwan, am filled with emotion of gratefulness. It is my sincere and earnest prayer to my Bhagwan on this 71st Birth-Day of His Highness that, may His Highness enjoy good health and long life, and like King Bimbisara of Magadha or Emperor Asoka in times past, may His Highness serve the cause of knowledge and enlightenment for the betterment of Humanity on the lines of the Bhagwan Buddha, for whom His Highness entertains such great Love and Reverence!



NEGLECT OF MONUMENTS ✓

BY K. P. JAYASWAL, M.A., *Bar-at-Law*.

Neglect of monuments is a crime to future generations. I am mentioning here a few monuments which cry for attention from the public and authorities for their preservation from further neglect and decay. Let those who have been responsible for their present deplorable condition be put to shame before the bar of public judgment.

RUPNATH PROCLAMATION OF ASOKA.

The proclamation of Asoka at Rupnath has suffered terribly from neglect. It has been allowed to be so worn out in recent years that it has become almost unreadable. The record is inscribed on a smooth surface of a boulder now lying without any cover with its lettering facing the open sky. It has evidently fallen off from its original position. It has been used as a convenient piece for sitting upon and resting at the Mela time without realizing that there is a *bijak* (inscription) on it. "Rupnath" is the name of a Siva located in a small temple at the foot of a waterfall in the Kaimur range, situated at a distance of about two or three miles from Bahuriband in the **tahsil** of Sihora, district Jubbulpore, C. P. Bahuriband is an ancient town to which **Tigawan** is a suburb, (spelt by writers on art as **Tigowa**) where there are remains of thirty-six pre-Guptan and Gupta temples in stone. There is a good unmetalled road branching off from the main road below the Bahuriband Dak Bungalow, by the foot of a range, leading to Rupnath where an annual mela is held for several days and other festivals are celebrated.

There is no distinguishing mark to indicate in the mass of rocks where the inscribed rock is. No one, without know-

ing beforehand the particular stone-piece, can easily find out the inscription. So much so, that Rai Bahadur Hira Lal with whom I visited the place last December, having heard that the Deputy Commissioner had gone back without discovering the rock, took the precaution of taking a guide from Bahuriband, who had recently seen the inscription. Rai Bahadur Hira Lal had visited the place about a decade back and has given a facsimile of the inscription in his gazetteer on Jubbulpore where it is a beautiful, distinct record. But now not even a line is its former self. We were both horrified to find it in its present condition. It lies neglected, exposed to the attack of rains and ill-treatment by man. A record which had lasted fairly well for some 2,175 years has been subjected to a rapid process of obliteration when the public revenue provided for a highly paid staff and organization to look after ancient monuments. I enter this protest publicly.

—*Modern Review.*

LEST WE FORGET !

MAHABHIR SVAMI OF KUSINAGARA.

BY ANANDA KAUSHALYAYANA.

How many of the pilgrims who visit Kusinagara, the place of the Buddha's Parinirvana, know even the name of the Indian Buddhist monk, Mahabhirsvami who toiled twenty long years for the rehabilitation of the historic site?

It is long since I first heard of him and I did not know then that he belonged to the rich and renowned family of Babu Kunvarasingh of Mutiny-fame.

When last I visited Kusinagara, I gathered useful details relating to the Svami's life from the Ven. Chandramani Thero, the chief of the vihara there, and I have set them forth in this brief biography.

Mahabhirsingh was probably born in 1833 at Ruppura a village three miles from Bhabuva (E. I. Ry.)*. Nothing is known of his parents. But of his family we are certain. His youth was spent on the wrestling and the green village playground rather than in the schoolroom. His training was not scholastic but athletic and it stood him in good stead. For when the tocsin of revolution sounded he was ready to take the field as befitted a true Kshatriya calnsman.

Of his feats of strength performed during the period of his apprenticeship to the warrior's craft two are remembered still. In one he routed a band of highway robbers all alone by himself and in the other tackled a tiger singlehanded and killed it.

In the rising of 1857, Mahabhir fought shoulder to shoulder with Kunvarasingh. Kunwar was then in his eighties but in the doughty old veteran the Kshatriya fire burned undiminished to the end. He inflicted severe chastisement on the British and defeated them on several occasions. In the end however he was seriously wounded lost an arm in battle, and succumbed to injuries. His relatives wished to cremate the remains in the Jagadispur Fort itself. But the Brahmin priests would not hear of it, and insisted on holding the obsequies at the Baksar ghat on the Ganges, according to strict ceremonial practice. While the ceremonies were being performed the English suddenly swooped down on the Fort and captured it. Hearing that the Fort was taken by the enemy, Amarsingh, the younger brother of the dead warrior, fled the country and was never seen again. Mahabhir with some of his trusty friends formed a party of wrestlers and marched southwards, paying their way with prize-money won in wrestling matches. In their wanderings they came to Indore and Mahabir seems to have impressed the Holkar not only with his manly presence but also by his kinship with Kunvarsingh. After

*I am obliged to the Rev. Rahula Sankkrityayana for this information.

a short stay at the Court of Indore, the party took the road again.

An incident in the course of their journey between Madras and Indore is worth recounting. It appears that the Mahadeva statue in a certain temple was reputed to work the miracle of drinking milk. However much was offered by the devotees it was sucked dry in a short time. Mahabhir's quick eye saw through the whole trick. By a clever design the milk was taken underground and afterwards removed elsewhere and disposed of. Mahabhir had, ever since the fall of Jagadispur, scant respect for Brahmin priests. He had seen how their senseless obstinacy had resulted in irretrievable loss. This new deception which is discovered lessened further his regard for them.

When Mahabhirsingh reached Madras he had only one companion. The others had left him at different stages of the journey. At Madras he had his last wrestling match and succeeded in overpowering his opponent, a famous moslem wrestler. Many Europeans witnessed the match. Mahabir got a purse of one thousand rupees for his victory, and he spent nearly half his winnings in entertaining his friends. His last companion left him at Ramesvaram; and alone Mahabir crossed over to Ceylon. There, he lived five years with an Indian merchant who held Mahabir's family in high esteem. In his travels Mahabir had acquired a smattering of astrology which helped him to make the acquaintance of several Bhikkhus who had a penchant for the planetary science.

But this is how he came to enter the order. During his wanderings in Ceylon he was once afflicted with a severe disorder of the bowels, and was compelled to seek the shelter of an Arama on the way. Ven. Indāsabha the first Mahā-nayaka of the Ramanye Nikaya happened to be the incumbent of the Temple, and Mahabir came under his care. Throughout the illness Indasabha watched lovingly over the sick wanderer. Mahabir, weak and on his bed of pain, was still averse from taking food from the hand of a Non-Brahmin :

but the gentle Indasabha through his kindly ways was able to lead Mahabir out of the maze of caste prejudice. Gradually the Thera could even turn his mind from the distraction of worldly life, and lead him towards the placidity of the life of homelessness. Persuasion and compassion of the Thera wrought a profound change in Mahabir's outlook and culminated in his Pabbajja.

During his short stay in Ceylon, after entering the order Mahabir Swami was able to impress a rich Dayaka who was pleased by the bhikkhu's recital of Pali Suttas, and presented him with a coconut garden. Mahabir Swami accepted the gift and in turn offered it to his teacher.

When the time for his upasampada came he expressed a wish to receive the ordination in Burmah and his teacher-approving of it, he left Ceylon with recommendations from the Ven. Hikkaduvae Siri Sumangala, and from Ven. Indasabha. On his way he touched at Pondicherry and Calcutta and reached Rangoon somewhere in 1884 and was ordained probably in the same year.

The last Burma War broke out in 1884 eventuating in the capture of king Thebaw and the state of the country being considered unsafe by his teacher, Mahabir Swami was advised to return to Ceylon.

On his way to Burmah, when Mahabir Swami touched at Calcutta he desired to pay a visit to the four holy-places of Buddhism in the middle country. He visited Rajagaha and Sarnath. At Sarnath he found that the old bricks of the holy place were being carted to the city of Benares. He obstructed the cart-drivers and stopped them from proceeding further. The matter was soon reported to some European Officer, who came at once and asked what the matter was. Mahabir Swami replied that the place was sacred to the Buddhists and it was improper to demolish the old historic buildings in order to make new ones. The officer realised the force of the objection and appointed a chowkidar to see that nobody removed bricks anymore.

It appears that of the four principal places of Buddhist worship in India Kusinagara made the deepest impression on him. A year later we find the Swami back again at Kusinagara in the company of a Burman chief who was on pilgrimage to the shrine with a retinue of 200 people. Mahabhirsvami returned with the earnest wish to make Kusinagara his permanent residence, and when in 1897 the longing to return to Kusinagara possessed him once again he finally left Calcutta and reaching Kusinagara made for himself a hut of leaves where he lived on the alms of the poor farmers of the neighbourhood. He took sometime to get familiar with his surroundings and when he was thinking of acquiring a piece of land for an ārama a rich Burmese dayaka once came to Kusinagara on pilgrimage. He was taken up with the determination of the Swami to build a Dharmasala and promised financial help in his attempts to improve the place. Another encouragement which he received was from a European officer. One day when Mahabir Swami, was walking by the side of the road, a European officer got down from his carriage and humbly said "Vandami Bhante—Rev. Sir, I salute thee," and invited him to his bungalow. When Mahabir Swami, in his conversation expressed his desire of acquiring a piece of land, the European officer promised him all possible assistance.

Depending upon the promised assistance of Mr. Khajari and of that European officer, Mahabir Swami came over to Calcutta, but when he returned to Kusinagara, he found that the officer from whom he had expected much was transferred to some other place. Babu Janak Dhari Prasada of Kusinagara advised him to ask a piece of land from the Government which he did; but "NO" came the answer. Mahabir Swami did not lose heart. He bought a piece of land from a Brahmin at the rate of Rs. 60/- per Bigha and started work. After supervising the work for two or three months when he once more went to Calcutta, Mr. Khajari gave him Rs. 1500/- enclosed in a small box. As a Buddhist

monk, he would not touch any money with his hands. So at the station of Devaria (District Gorakhpur) when he had to pay a four-anna piece to a coolie, he opened the box before the coolie, and asked him to take his due. Naturally the contents of the box became known to many who were there. In the night when he was travelling while sleeping in a bullock cart, a few robbers came, turned the cart upside down and fled with the money. The incident on the one hand shows the regard that Mahabir Swami had for the religious precepts, and on the other hand shows that he was a little careless also. But in reality, he was so much confident of his personal strength, that he never expected an incident like that.

Be it said to the credit of Mr. Khajari that he acted like a true liberal-hearted donor. He continued his assistance as before without thinking in the least of this loss of Rs. 1500/-. The work of construction continued under the supervision of Mahabir Swami till it was finished in 1902. The whole building cost no less than Rs. 15000/-, but the number of the pilgrims who came from different countries in all these thirty years and received shelter under its roof far surpasses that figure. The two photos hanging in the verandah remind every visitor of Mahabir Swami and his dayaka Mr. Khajari alike ; for neither by himself could have accomplished this task.

In the early years of this century, some European scholars did not believe Kusinagara to be place of the Pari Nibbana of Lord Buddha. But when as a result of the internal exavation of Pari Nibbana chaitya, the question was decided once for all, a Buddhist family came from Burmah with a donation of Rs. 18000/- and caused the complete restoration of the Chaitya. Mahabir Swami did not live to see the restored Chaitya, but he had done his share of the work. In his last days he had given up all other food except fruits, for he began to suffer occasionally from indigestion and dysentery. All his life he had slept outside in the open verandah. A week before his death his bed was removed inside the room. Even when

suffering from severe pain, he was very calm. When questioned about his state of health, his usual answer was 'allright'. On his last day in the month of Chaitya (—1919) he called his favourite attendant Firangia and asked him if he required anything. What could the poor Firangia ask on this occasion except the recovery of his master? Mahabir Swami sent for a shawl and, when it was brought, gave it with his own hands to Firangia. Tears came in the eyes of Firangia and his master, looking compassionately towards all who were present, passed away. This is a short life sketch of that pioneer Indian monk, who had much in his life to teach and whose name I am sure we shall not forget.

WORLD FELLOWSHIP OF FAITHS

1893—World Neighborliness at Chicago World Fairs—1933

The "Parliament of Religions" which met at the first World's Fair in Chicago, has through forty years had ever increasing significance for understanding and tolerance between the great religions of the world. The "World Fellowship of Faiths", which will meet during the second Chicago World's Fair, will bring together leading spokesmen of the world's faiths to counsel and plan together for the common tasks of to-day.

WORLD FELLOWSHIP OF FAITHS DEFINED.

"A Faith" is any type of spiritual confidence or conviction which is shaping the life of an earnest, thoughtful and high-minded portion of the human family. A "World Fellowship of Faiths" is a meeting on terms of brotherliness and mutual help of organized social groups from all lands which believe themselves to have significant contributions to human wellbeing. There is in it no comparison or competitive parade of religions, but a focussing of the highest

inspiration of each on the common tasks of all. This World Fellowship at Chicago will unite the best inspiration of all faiths upon the solution of the problems of a sorely perplexed and disunited world.

The attainment of united world action is the aim of the coming Fellowship of Faiths—that representatives of all faiths shall declare what they are impelled to do for humanity and shall provoke one another to faithful, united and loving action for the world's good. Not uniformity is sought but a common spirit and understanding—for true unity is enriched by variety.

SPREAD OF THE WORLD FELLOWSHIP IDEA.

During three years of work from the organizing headquarters in Chicago, hundreds of leaders have been enlisted in twenty-four American states and in thirty countries ; twenty-five centers have been organized in nineteen cities of ten nations ; meetings demonstrating the essential unity of the races and religions of all the continents have been held in New York, Boston, Philadelphia, Baltimore, Washington, Chicago, Cleveland, Detroit, London and Rangoon ; affiliated organizations have been started in France, Germany, Holland, Hungary, Ireland, Switzerland and the West Indies, and beginnings made in still other places.

THE WORLD FELLOWSHIP PROGRAM AND HOPE.

No one religion can monopolize Truth and the Good Life, but all faiths in some measure find them. Therefore earnest seekers after the best ways of life, representing all faiths and races, will have part in the Fellowship of Faiths at Chicago, and together make their contributions to such topics as the following: "The World Depression—what light can my faith shed upon it " "Poverty-Amidst-Plenty—how cure it?" "Armament-Among-Neighbors—how rid the world of it?" "How Expand Patriotism into World Consciousness?" "How Can Man Conquer Fear " Men

and Machines—which shall be master ” Youth and the Future.” “Ideals for a New World Order.” “Peace and Brotherhood as Taught by the World Faiths.” “Non-violence: A Key to World Peace.” “How faiths, in Fellowship, Can Save Civilization.” The key-note in all these discussions will be how man can develop the vision, power and self-commitment with which to master his situation in a madly disordered world.

Is it too much to hope that this World Fellowship in World Tasks will create a new spiritual dynamic vastly helpful in mastering and reforming the world? That throughout the century it will in ever increasing measure develop the soul-force that alone can solve our difficulties and save our civilization from going down in blood and darkness? Physically drawn together into one neighbourhood, the world today must either live by the spirit of neighborliness or perish through hate ; must open mind and heart to the world-wide, fraternal Oneness of life ; to an appreciation of peoples of all races, religions, nationalities, cultures, classes, conditions, and convictions.—Eminent representatives of all these, the World Fellowship of Faiths will bring together at Chicago for common understanding and counsel, afterward sending them out as a band of dispersed yet united Apostles to build a better world.

BRIDGES OF UNDERSTANDING.

For many years the World Fellowship idea—organized in England in 1910 as the “Union of East and West”, in the United States in 1920 as the “League of Neighbors” and in 1924 united as the “Fellowship of Faiths”—has been demonstrating its power to “build bridges of understanding across the chasms of prejudice,” and thus to “realize peace and brotherliness—through mutual appreciation—between the peoples and religions of the world.” It is a tried and proved formula. Indeed, is it not as old as Buddha, Jesus, Moses, and Muhammad?

ORGANIZATION.

A National World Fellowship of Faiths Committee, including representatives of Chicago, New York and other local committees, is centrally and finally responsible for The World Fellowship of Faiths. Local World Fellowship of Faiths Committees are responsible for local activities and for definite functions in relation to the World Fellowship sessions at Chicago. (Suggestions for developing local committees may be had, on request, from either the Chicago or the New York office.)

CHICAGO SESSIONS, 1933.

Throughout the time of the Chicago World's Fair (June 1 to November 1) occasional presentations of the World Fellowship of Faiths will be organized as appropriate speakers become available. During three weeks, August 27 to September 17, the World Fellowship of Faiths will reach its climax in daily sessions of national and international representatives of the Faiths of all the World.

INVITATION TO MEN AND WOMEN OF GOODWILL.

Believers in World Fellowship and Peace are invited to have part in this profoundly significant undertaking, and to address their offers of co-operation to one of the following headquarters:

OFFICES

Offices: Chicago, Illinois, 185 N. Wabash Ave., Rm 1024 (Telephone Franklin 3885) and New York, 3154th Four Ave., Room 1801 (Telephone Gramercy 5-5054).

INDIA AS HEAVEN ON EARTH

(A. L. NAIR.)

India is a Nation, whose greatest characteristic is its spirituality. India is essentially religious. In her sufferings and sorrows, in her joys and festivals, in her rites and ceremonies, in fact in every activity of hers, religion plays the dominant part. Her heroes and teachers, her political thinkers and prophets, religious and social reformers, were all *religious* and it is thus that India's lost and hoary antiquity through this long vista of ages represents the evolution of her religious mind. It is this fact that made Mrs. Annie Besant to designate India as Heaven on Earth and yet it is a matter for surprise to see how Buddhism has been neglected. What great penalty they have been paying for this neglect in their manifold sufferings and ills! To remove these manifold sufferings, it is necessary to introduce Buddha's teachings in the land of their birth and that has been my greatest desire. My conviction is that it is by means of propaganda work on the lines of the Christian missionaries, who have been trying to spread their religion—that we can achieve our object. These missionaries actually work on the principles of Lord Buddha's Teachings. In India they have hundreds of Charitable Hospitals and Dispensaries, and Colleges and Schools. They give free education to students of the backward classes and train them in their own religion.

The work that is being done at present in Bombay by the Ramkrishna Mission too must be admired. Their sanyasis work very hard and they too on Buddhist principles. I have been personally in touch with them for the last fourteen years and in fact, I helped them in the beginning to start their Mission in Bombay. The work they have done within the

short period is praiseworthy. They have opened one Charitable Dispensary and a School and also a Library for the poor boys. Now they have undertaken the work of erecting a hostel for the students. Whenever there is any famine anywhere and whenever any relief work is to be done, they go to that district and help the sufferers. This sort of work they have been doing almost in every big town in India. I do not know why Buddhist Bhikkhus should not work on these lines and help the suffering humanity and at the same time spread the noble teachings of our Great Master. The Lord Buddha had Himself sent in those days sixty Arhats who were like Him free from all bonds, throughout the world to preach His religion. He addressed them thus:

“Go, ye Bhikkhus, and wander for the gain of many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men.

“Preach, Bhikkhus, the Dhamma”, He further adds “which is meritorious in the beginning, meritorious in the middle and meritorious in the end, in the spirit and in the letter, proclaim a consummate, perfect and pure life of holiness.”

He wanted to carry the definite message of relief from sufferings on the principles of Ahimsa (Love) and service to all, irrespective of sex and castes. But even for all this educative propaganda is required. There ought to be books and tracts written in a simple and popular way in the vernaculars and distributed *free* or at nominal prices. The free distribution of religious literature is sure to appeal to the naturally religious minds of the Indian people. Since the opening of the Buddha Society I have noticed this fact. People have shown eager curiosity and desire to know more and more of Bhagvan's life and his priceless teachings, and our great difficulty has been the want of suitable tracts or books written in vernaculars to satisfy them.

To do this funds are required from the charitably inclined minds and this alone can bring about the result. The late Mrs. Mary E. Foster has shown to the world what is possible for one individual to do in the matter of creating and satisfying the religious thirst of mankind. Mrs. Mary E. Foster helped the Ven'ble Anagarika Dharmapala and through her unstinted and most generous and self-sacrificing help in money, he was able to create in Bengal a great centre of Buddhist culture and accomplish the building of the great Mulagandhakuti Vihara at Sarnath, standing side by side with the Hindu temples of Kasi. In Ceylon there are Colleges, Schools, and a Hospital flourishing with her charities. Sarnath is bound to be a centre of attraction for even the Hindu pilgrims who go to Benares every year, since Lord Buddha according to them is also an Avatara or Incarnation of Vishnu and thus their reverence for the Bhagwan is sure to be increased by the glorious monuments of Sarnath.

If a similar centre is created in Bombay, it will be a great event in the history of the propagation of Buddhist teachings in India. I say this with great emphasis because Bombay has a proper historical atmosphere in the ancient Buddhist monuments of Elephanta and Kanheri. This fact alone will abundantly prove its claim for being a centre of Buddhist Culture. Besides, it has good libraries, Museums, good scholars of all communities, rich and enlightened members of all castes and religions, men of light and leading and thus through them and the existing Buddha Society, the ideal of my life will be surely realised.

I myself have done on my responsibility, what is possible for one individual to do. I have given Ananda Vihara for the religiously minded people and the Buddha Society to the sympathisers of the cause. I have been mainly instrumental in conducting the National Medical College and have founded in my mother's name 'the Bai Yamunabai L. Nair Charitable Hospital', where sufferings of humanity of all castes and creeds are being treated by expert doctors and surgeons.

All this I have been able to do out of my great love for my Bhagwan, and through His grace only.

“Sabbadanam Dhammadanam Jinati.”

“Of all gifts, the gift of the law conquers all.”

WHY NOT ORGANIZE A PAN-BUDDHIST LEAGUE ?

Christian missionaries in Asia are being helped by their co-religionists in Europe and America to destroy our Holy Religion. In China, Japan, Korea, Burma, Arakan, and Ceylon thousands of black robed padres are actively engaged in various ways to lead our youths in the path of error. These men are highly paid for the work they do in Buddhist lands. They teach the youths that there is no harm in destroying animal life and that all sins are forgiven if they only believe the Gallilean carpenter, who, they say, is the only begotten son of God. The muddle-headed idiots who follow various forms of sectarianism, ignorant of the discoveries of scientists, believe the foolish dogmas that were acceptable to the theologians of the Middle Ages in Europe. Christianity was good in the old days when people had no knowledge of modern science. They had no knowledge of geology, astronomy, psychology, physics, chemistry, and they foolishly followed what was taught to them by theologians who got their religion from the back waters of west Asia, which was to them the cradle land of all wisdom, because it was there that Jehovah spoke to Moses. Jehovah was not known to Adam or Abraham or Jacob. The teachings that are embodied in the Jewish Bible contain nothing new. Whatever is found in the old Testament has been borrowed from the older religions of Chaldea, Egypt, Babylon, and Persia. We must not forget that Abraham was a native of Chaldea, and we have no positive knowledge of the things

that the deity spoke to him. Believing what the deity had told Abraham he left Ur, his native town, and went to Canaan, which was then in the possession of Canaanites and Amorites. The story of Abraham is a myth borrowed from the Chaldean folklore stories when the Hebrews were in captivity in Babylon. The genesis story of creation, as given in the first chapter of Genesis, and other stories, given in subsequent chapters, are all Chaldeo-Babylonian myths. Europe in those days was occupied by barbarous tribes, except Greece, and, when the Asiatic Jews carried these fables to Rome and Greece they were accepted as great truths. To the Aryan with a civilization going back to many thousand years before the Jewish deity was born the Biblical stories appear puerile. We are reminded of the Jataka story wherein is given the account of the traders who carried a crow with them when they went to trade in a distant country, whose people seeing the crow was so enamoured of it that they forced the traders to sell it to them. Having purchased the crow the people made a beautiful cage and fed it with nice food. Later on the same traders took a peacock and when the people saw the peacock they found it was more beautiful than the crow, and they purchased it and let the crow go. To the Buddhists the mythical stories given in the Semitic book appear like the crow compared to the peacock which they possess.

There was a time when Europe had nothing else to offer except alcohol, beer, whisky, beef and the stories of the Bible. The Europeans had guns and they had sailing vessels and they had alcoholic spirit which the Asiatics did not possess. Along with these they preached about Jesus and his blood and a hell full of fire and brimstone. The early Christians were pirates and they knew how to kill innocent people who did no harm to them. The Pope divided the whole earth between Portugal and Spain, and by the beginning of the 16th century the buccaneering pirates went to

distant lands which they conquered and they destroyed the ancient civilizations therein found.

In the beginning of the 19th century came the British pirates and adventurers to Asia and began trading with the people of China, India, and Ceylon. The Portuguese and the Spanish went out of the field leaving all Asia to the French, the British, and the Dutch. The Dutch and the British believe the Protestant form of Christianity and the French follow the Roman Catholic form of Christianity. At the missionary field has arrived the American Presbyterian Christian. Asia is now in the hands of these Christians who are spending millions of pounds yearly to convert the Buddhists of China, Japan, Korea, Burma, Siam and Ceylon. They dare not enter the Moslem countries because they know that they are descended from the concubine's son of Araham. Abraham is the common father of both Christians and Moslems, only the Christians say that they are the legitimate sons of Abraham. They also remember how the Moslem invaders defeated the Christian rulers of Egypt, Palestine Arabia, and Syria and the thrashing they received at the hands of Moslem rulers. They know the history of their defeat and they avoid Moslem countries. Of Buddhist countries they know nothing of the past history, and seeing that the people are gentle and tolerant, the Christian pirates saw that the Buddhist fields afforded them good sport, and they have been carrying on their game since 1818. The mild Asiatic Buddhists went to the background and the Christian adventurers were backed by the politicians in their countries. Christianity spread easily especially by means of schools.

Ceylon passed under the government of Christian pirates in the beginning of the 16th century, and since then it has been in occupation by the Christians of both forms of Christianity. The British missionaries fortified themselves in different places in 1822, and since then the Buddhists have receded to the background.

For the first time a purely Buddhist organization under the name of the Maha Bodhi Society has been working in India and Ceylon since 1891, that is 2435 years after the parinirvana of Our Lord Buddha. As representative of the Southern Buddhism the Anagarika Dharmapala attended the Parliament of Religions held at Chicago in September 1893, and this is what the St. Louis Observer of September 21, 1893 said of him

“With his black curly locks thrown from his broad brow, his keen clear eyes fixed upon the audience, his long brown fingers emphasising the utterance of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of a movement to consolidate all the disciples of Buddha and to spread ‘the Light of Asia’ throughout the civilized world.”

The Maha Bodhi Society since then had been working successfully in India and Ceylon. The Anagarika Dharmapala by his winning personality has guided the Maha Bodhi Society since its foundation in May 1891, and after forty two years of strenuous activity he has retired from the field and is devoting his time to silent meditation on the Higher Truths of the Abhidharma.

It is now time that all Buddhists should organize themselves to oppose the foolish dogmas of theological religion. To the Buddhist Saivism, Islam, and Christianity appear same because of the similarity of their dogmas. The three religions are destructive and appeal to the sensual nature of man. To the philosophic thinker with a knowledge of psychology, astronomy, physics, and geology these three religions do not make any appeal.

Russia has given up the Greek form of Christianity, Spain which was a formidable citadel of Roman Catholicism has become a Republic. England for political reasons continues to disseminate the Protestant form of Christianity.

The spread of Science is a great help to disseminate the sublime psychological teachings of the Lord Buddha.

The Maha Bodhi Society has erected a beautiful Vihara with a preaching Hall at the hallowed site where 2520 years the Lord Buddha preached His first sermon which is known as the Foundation of the Empire of Eternal Truth. The object of the Maha Bodhi Society is to organize a Psychological University at the holy spot now known as Sarnath, formerly Isipatana near Benares. The University will teach modern sciences, modern languages and both forms of the Dhamma, known as the Hinayana and Mahayana. We shall train young men of unblemished character leading selfless lives to go to distant lands to spread the Doctrine of Enlightenment. The Christian and Moslem with sword and fire in hand to spread their religion. The Disciple of the Lord Buddha armed with the weapon of loving kindness and altruistic science. They will show the difference between other destructive and caste-ridden religions and the compassionate Religion of the All-merciful Lord Buddha.

We have to feed the young men, teach them, clothe them, but they will not be paid salaries. They will not lead the sensual life of the Saivite, the Christian and the Moslem. Wearing the simple garb of divine chastity and eating no flesh and drinking no intoxicating liquor they will go all over the world to preach the Doctrine "that hatred does not cease hatred, and that hatred is ceased by Love". The time is ripe to preach the Doctrine of Love and Wisdom. Christianity has absolutely failed to lead men to righteousness and peace. In Saivism and Brahmanism there is no love, and caste takes precedence over Truth and Righteousness. Islam is unscientific and destructive, and its so-called democracy is only confined to Moslems.

Buddhists of Asia Wake up !

Arabhatha ! Nikkhamatha ! Yuñjatha ! Buddhasāsane
Dhunatha ! maccunoṣenam, nalāgāram va kunjaro !

Organize, March onwards, Unite in the Buddha's
doctrine

Crush the army of Death like the war elephant that
crush the reed hut.

"Go forward, valient beings, seeking the law, though
the world fall in flaming ruin."—**Japanese Shinran.**

Be prudent, reverent ; guard thy
Virtue well,
As pheasant guards her egg or yak his tail,
Or as a son beloved, or one's sole eye.
Without the Path there's no escape,
Without escape it is no Path,
The Path is true and real escape,
Therefore it is declared the truth.

"Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa!"

THE REBIRTH OF ANCIENT BUDDHISM

By

LOKANATHA BHIKKHU

(ITALIAN)

PART I

THE MARCH FROM RANGOON TO PROME.

A Buddhist Renaissance has occurred today. Ancient Buddhism has been reborn. How wondrous! How glorious! What had disappeared has reappeared. What was lost has been found. And oh, it is so easy. Let a man determine to walk in the *Actual* Footsteps of Our Lord Buddha, and the miracle is accomplished.

On the morning of Sunday, January 1st, 1933, all Rangoon was astir. Something grand was in the air. The great Shwe



Professor Nicholas Rørich's Painting.



PROFESSOR NICHOLAS ROERICH'S PAINTING.

Dagon Pagoda was the centre of activities. The First Expedition of its kind in the history of the world was to walk from Shwe Dagon Pagoda to Buddha-Gāyā, Jerusalem, and Rome !

At last the time arrived. The volunteers walked from Shwegondine Kyoung to the Shwe Dagon Pagoda, and there collected Pindapāta from the people gathered all around the Pagoda.

In the afternoon a grand mass meeting was held. As usual, many grand speeches were made, for people prefer to *speak* rather than *act*.

I was the last speaker on that occasion, and I delivered the following address :

MATHEMATICS IN BUDDHISM.

Buddhism is Truth. Mathematics is Truth. And since Truth is One, it stands to reason that Buddhism may be explained in terms of Mathematics, and Mathematics may be explained in terms of Buddhism ; so that we may have "The Buddhism of Mathematics" as well as "The Mathematics of Buddhism."

U Ba Sein is trying to do Missionary Work by means of the application of Mathematics in Buddhism. We are trying to do Missionary Work by Example and Practice, by walking in the Actual Footsteps of Our Lord Buddha. And both methods are necessary. Intellect and Practice will win the West over to Buddhism. And it is indeed strange and wonderful that U Ba Sein and I should meet and co-operate for Missionary Work at the same time.

During Our Lord Buddha's time, Europeans were savages. For this reason Our Lord Buddha did not consider it worth while to waste His time in Europe. About 300 years later, Asoka sent some Missionaries to the West, and but little was accomplished by them. Why? Because the savage West was not yet ready to receive and understand The Sublime Buddha—Dhamma.

But today, things are different. The West has reached the topmost pinnacle of scientific achievement. The West is as great today in the scientific realm, as the East was in the Religious Realm 2500 years ago. If Our Lord Buddha were alive today, He would at once dash to The West to preach His Incomparable Scientific Dhamma.

In Our Lord Buddha's day people used to fly by Iddhi power. Today they fly by aeroplanes. * So here you see the West striving to attain Freedom in every direction through Science. Science is the handmaid of Religion.

The Scientific West wants Scientific Buddhism. The Scientific West is eager for Scientific Buddhism. The Scientific West is thirsty for Scientific Buddhism. The powder is prepared. Only a little spark is necessary to set the whole powder going. Who will be that fortunate "tiny spark"?

A MESSAGE TO THE PEOPLE OF BURMA.

Lucky People! You have the 3 Most Precious Jewels in your possession. Here is a chance to practise *Real Dāna*, The Most Glorious Dāna in the whole world!

"*Sabbadānam Dhammadānam jināti*, The Gift of The Law surpasses every Gift." Then why do we withhold The Glorious Dhamma? Are we stingy? What's the use of giving candles and flowers to Our Lord Buddha if we don't offer His Glorious Dhamma to the whole world. Why should Our Lord be worshipped in Asia alone and not over the whole world? The only Way we can show our gratitude to Our Lord Buddha is by practising The Dhamma and by spreading It all over the world.

Practising the Dhamma is the Best *Buddha-Puja*.

Spreading The Dhamma is the Best *Buddha-Puja*.

What is nobler than disseminating The Dhamma? We have received The Glorious Dhamma freely. Now let us freely give The Dhamma to The West.

Money is supreme today. The Glorious Dhamma is thrown into the dust. The world is miserable today because

the world discards The Dhamma. Only the letter of The Law is followed ; but not The Spirit. "The letter killeth, but the Spirit giveth Life."

Europe is now preparing for the next war. The last war was a disgrace for Christianity. The next war will be a greater disgrace, unless we establish The Sangha in the West.

The call to preach The Dhamma to the West is now well-nigh irresistible. "Woe unto us if we preach not The Dhamma!" When Our Brothers in the West are preparing to destroy each other by means of Science, woe unto us if we fail to show our Compassion! When Our Brothers in The West are preparing to wipe each other off the face of the earth by means of poison gases, woe unto us if we fail to preach The Peaceful Dhamma!

U Ba Sein has presented each Burmese Volunteer with a copy of his "Mathematics of Buddhism". His Mathematics and Our Chemistry will give a scientific aspect to Our Expedition.

Our Expedition is complete. Only one thing is lacking—U Ba Sein himself! But if he cannot join in *Body*, he will join in *Mind and Spirit*. And who knows, his body may also follow later on!

The Great Maha Kassapa was presented with a diploma by Our Lord Buddha. And today I am presented with a diploma by a learned Sayadaw of the Mathematical Society. Maha Kassapa did not thank Our Lord Buddha for the honor. For a Genuine Buddha-putta, Nibbāna is the *only* honor, The Highest Honor.

This diploma is Burma's Great Gift to the West. This Diploma is the Banner and Flag of Our Army of Peace! Burma wants the West to apply its Mathematics to Buddhism. Buddhism is the *Only* Religion in the world which welcomes Mathematics to its service. Buddhism is the *Only* Religion in the world in perfect agreement with Science. Doesn't this seem to indicate that Buddhism is the *Best* of all Religions?

Mathematics is the most perfect of all Sciences. Buddhism is the most perfect of all Religions. And it is indeed wonderful that the most perfect of all sciences should be in perfect agreement with The Most Perfect Of All Religions!

Buddhism is the Religion of Analysis. The Scientific Method is found only in Buddhism. *Buddhism is A Scientific Religion for Scientific Minds.*

They say that "East is East, and West is West, and never the twain shall meet". But we say that East is West, and West is East, for the West has its Mathematics while the East has its Religion, and both can be explained in terms of each other.

May U Ba Sein and his Mathematical Society continue with their Intellectual Missionary Work, and may the West become Buddhistic through its application of Mathematics in Buddhism!

THE GREAT MARCH.

My address ended, all the Volunteers worshipped the leading sayadaws present, as an act of homage. And then started The Great Event—The March from Shwe Dagon Pagoda to Buddha-Gāyā, Jerusalem, and Rome!

The first day brought The Expedition to Gyogon.

For the entire management of The Shwe Dagon Mass Meeting and March, all thanks are due to President U Thwin, U Maung Maung and his friend. They are the Heart of The Expedition.

If you want an idea of this Glorious March, kindly transfer yourself to the Time of Our Lord Buddha. The crowds were tremendous. And what rejoicing, what happiness, what dignity was present at the spectacle! The world had never seen such a sight before. To see 80 Buddha-puttas in Yellow Robes—One for each year of Our Lord Buddha's Life—ready to sacrifice Their Lives for Our Lord Buddha, was a spectacle never seen since the time of Our All-Com-

passionate One. It seemed as though Our Lord Buddha's Time had again reappeared.

At about 7-30 P.M. the Great Procession arrived at Gyogon, a distance of 8 miles from the Shwe Dagon Pagoda, or one mile for each Step of The 8th Fold Noble Path. Next day the Volunteers marched to Kyaikkalo. Their Rule of life was The 13 Dhutangas of Maha Kassapa, eating little, sleeping little, solitude, silence, Loving-kindness, Vegetarianism, and abstinence from the use of money.

THE FAITH OF A PEOPLE.

By these Glorious Rules, naturally The Faith of the people was aroused and The Volunteers became A Living Sermon, so rare, so precious today in A "Wind-Bag" Age. Carpets and precious cloths, were spread on the ground for The Volunteers to walk on. Flowers, pop rice, and colored rice was strewn on the ground. Females eager for Merit begged The Volunteers to walk over their hair, and mothers placed sick children on the ground so that The Volunteers might pass over them and cure them.

The next stages were Pyinmabin, Taukkyan, Sauktadaw, Hmawbi, Hleknoukchaung, and Myaungtaga on the road to Prome. The Expedition was One Continual Procession. The Progress was Royal and Regal, and even better. How eagerly the vast crowds offered Pindapāta! It seemed as if their whole life was staked in The Holy Act.

MR. KELLY.

At Myaungtaga, one Mr. Kelly, a European, came to see me and put forward certain questions regarding Karma, Buddhism and Science, etc., all of which I answered to his entire satisfaction. He agreed with me that A *Perfect* God could never create this *imperfect* world, and that imperfection could never come from Perfection. He further agreed that the effect could only proceed from a 'cause, and that *Ignorance* is the only real cause for the creation of the world.

People who worship the Creator of the world worship Ignorance. Therefore they are ignorant ; they become what they worship. At the end of my discourse, Mr. Kelly seemed converted, a true Buddhist at heart. On his departure he said : "Although I am a Roman Catholic, I consider Buddhism to be the Best and Most Scientific of all Religions." There are many men who are Buddhists at heart but who remain silent simply for fear of losing their social status. Next day he presented me with 2 boxes of excellent handkerchiefs in true Buddhist fashion.

VEGETARIANISM.

It was dark when we arrived at Taikkyi. Our Volunteers were led to their lodging places while I and my Eldest Volunteer were led to a great preaching hall. (The Eldest Volunteer was 75 years of age and had spent 46 years in The Order ; while my Youngest Volunteer was about 14 years. In Our Expedition there is room for all Lions between the ages 7 and 80.) There at Taikkyi I delivered my first lecture on Vegetarianism. At the end of the lecture I exhorted the people to take a *life-long* Vow of Vegetarianism. Several persons took the Vow, and I administered the Pañca Sīla to them and them alone ; for no one is worthy of taking the Pañca Sīla who does not intend to *practise* the Pañca Sīla.

What occurred at Taikkyi occurred also at Okkan, Thonze, Tharrawaddy and Letpadan. The people were simply wild with joy to see us. It seemed as if the whole country had suddenly realized its responsibility and was eager to help our missionary work to the limit.

New volunteers were so quickly joining Our Expedition, that the whole long line of Yellow Robes seemed a never-ending glorious sight. From 80 the volunteers increased to 100, 120, 150. And the number kept on increasing until 237 volunteers were ready at Prome to face the tigers and wild elephants in the Arakan Yoma !

How can we forget Okkan, Thonze, Tharrawaddy, Let-

padan? Impossible! Their ardour was too strong. And Sitkwin, Minhla, Othegon, Okpo, Gyobingauk, and Zigon? How can we forget you?

A STRANGE INCIDENT.

Everything went well, even at Minhla. There at ever-memorable Minhla, while I was enthusiastically exhorting the people to refrain from eating fish and flesh, up popped my host the incumbent of the temple, in the very thick of my sermon, and rudely ordered my interpreter to stop interpreting my Sermon! Of course we were all amazed at the rude interruption. The motto of the incumbent apparently was: "Kill, eat, and be merry!" I had spent a delightful afternoon in the graveyard nearby, and had come to the preaching hall simply to deliver the sermon. The graveyard is the best preaching ground; but the people brought me to the common preaching hall. I put the motion before the audience, and they unanimously ordered me to go on with the sermon to the very end. The people asserted their power, and the incumbent had to give way before superior force. I finished my sermon, captured several life-long vegetarians thereby, and then triumphantly made my way to our mutual home the graveyard. Our volunteers were loyal. On hearing the curious occurrence, they one and all followed me to the glorious graveyard, where we spent a wonderful night wrapt in deep meditation before a decayed corpse. And so we were under deep obligation to the bold incumbent who, by his rudeness was instrumental in making us spend a delightful night in the graveyard, the final home of all creation.

A GREAT BOY.

At Gyobingauk, a boy 14 years old came to me and begged for ordination. I asked him if he could practise the rules, and he replied "yes". Then I asked him to secure his parents' permission. But he said he had no parents. "Have you brothers?"

"No."

"Sisters?"

"No."

"Uncles?"

"No."

"Aunts?"

"No."

"Are you alone in the world?"

"Yes, I am alone in the world."

When I heard this I thought to myself, "this is an exceedingly strange case ; but if I don't take care of this boy, who will?" So I admitted him into the Order and into our expedition. From Gyobingauk we proceeded to Zigon. And the very next day his mother and elder brother came to me and demanded their boy. The boy strongly refused to return home with his mother and elder brother—the lion was victorious and the 2 jackals had to return home empty-handed.

Here is a boy, you say, who entered the Order by means of a lie. No, he did *not* lie. He spoke the truth. Lions always know how to become free. No one can obstruct genuine lions. The boy *was* alone in the world. For, alone he was born ; alone he will die ; so alone he lived. Buddhism teaches *Self-Reliance*. We all alone must tread the solitary road to salvation. No man can save another.

MR. DANIEL.

At Zigon, Mr. Daniel, a Christian teacher came to see us. He was exceedingly polite and asked a dozen questions all of which we answered to his complete satisfaction. At the very outset he emphasized the fact that he had come to learn and not to argue. He asked for a definition of religion. I told him that religion is a *method* for destroying sorrow and pain.

He asked about god, and I told him that Truth is The Highest God.

I pointed out to him that the 10 commandments are deficient because they do not enjoin *non-drinking*. Westerners are drunkards because god "forgot" to make a commandment against drinking. The Americans, by their "prohibition laws", try to supply what god forgot!

Furthermore, there is no *universal compassion* in Christianity because "God created animals for man's use" (animals have no souls in Christianity). And so god is the worst butcher on the face of the earth, and he is the only personage truly worthy of the eternal hell which he himself has created.

An all-loving god sends man to *infinite* punishment in hell for *finite* sins. And for these crimes god is the most inhuman of all judges on the face of the earth, and he is again the only personage truly worthy of the eternal hell which he himself has created.

Since God knows *beforehand* that a man will turn out to be a criminal, why does He take the trouble to create him in the first place?

God creates innocent children to be born blind. Where is the justice in that?

Prayer destroys Self-reliance. Christians say: "Our Father who art in Heaven, . . . give us this day our daily bread and lead us not into temptation." So the Christians are the biggest beggars all. In Buddhism there is no God and hence no prayer. Meditation takes the place of prayer. So Buddhism is the Religion of Self-reliance, "the noblest assertion ever made of Human Freedom."

The Christian Heaven is a *shaky* place, for, as Lucifer fell from Heaven, others may likewise fall. And so there is no permanent guarantee in Heaven. What happened to one may happen to another.

The very first miracle of Jesus Christ was the change of *water into wine* at the marriage feast at Gallilee. So Jesus Christ encouraged people to drink wine by means of His First Miracle. A fine way indeed to begin a Religious Revolution!

Had he changed *wine into water*, how truly humane and God-like would have been such a miracle, and how truly sober and "dry" would have been the West without the necessity of the American prohibition.

God speaking through Moses, said: "An eye for an eye, a tooth for a tooth, a life for a life." God speaking through Jesus Christ, said: "Resist not evil; if any man strikes you on the right cheek, turn unto him the left." So you see God is a changeable God who changes his mind according to the seasons.

I asked Mr. Daniel the following question: "Why is there inequality in the world? Is God partial? Why are some people born rich, others poor; some beautiful, others ugly; some wise, some ignorant; some long-lived, some short-lived?"

He said: "A potter makes large and small pots, beautiful and ugly pots; in the same way God makes great and small men, beautiful and ugly men."

But I said to him: "You say God is *perfect*. Then how can a *perfect* God make *imperfect* pots? How can *imperfection* come from *perfection*?"

Mr. Daniel left highly edified by the instruction.

PAUNGDE.

From Zigon the Expedition proceeded to ever-memorable Nattalin, Paungdè, Shwedaung, and Prome. The Fire Brigade of Paungdè came to Nattalin to fetch us, and the procession to Paungdè was a grand one.

Some of the members of the Fire Brigade wanted to join our expedition, i.e., the *small fire brigade* wanted to join the *Large Fire Brigade* whose duty was to extinguish the Great World Fires of Lust, Hatred, Delusion, Re-birth, Old-age, Disease, Death, Sorrow, Lamentation, Grief, Misery, Despair. I thought the promotion was too sudden to be lasting. And my thoughts proved to be correct, for later on the small fire brigade men found the Large Fire Brigade too lofty for their

purpose, and so they eventually returned to Paungdè and to the *small* fire brigade to which they rightfully belonged!

DR. R. L. SONI.

Dr. R. L. Soni a Punjabi physician at Paungdè came to see me one night with a number of question. He came in response to an invitation of mine for an all-night informal conference. It was really a glorious night; our volunteers were resting under the trees, while I was seated on a chair under a Bodhi Tree with Dr. Soni on a mat at my feet. I told Dr. Soni: "We shall rest all night-long under This Bodhi Tree. May Enlightenment come to us as It came to Our Lord Buddha under The Bodhi Tree!" I had just returned from delivering a long sermon on vegetarianism in the open air; and I was suffering with a severe cold besides, nevertheless, for the sake of Eternal Truth and Compassion I joyfully spent the night answering all the numerous questions of Dr. Soni on philosophy and psychology.

I told Dr. Soni that Prince Siddhattha renounced the world after seeing "the 4 Signs," i.e., an old man, a sick man, a dead man, and a Bhikkhu. I further told him that as a doctor he had seen "The 4 Signs" thousands of times; then, why didn't he renounce this miserable world?

The household life is the murderous life. For, to *give Birth is to give Death*. Householders give Birth and Death, and fill the graveyards full. If all renounce the world, there will be no Birth and no Death, and the graveyards will become empty. Therefore Renounce! Renounce! Renounce! Household life is Death. Renunciation is Life. Creation gives Death. Renunciation gives Life. Therefore shun death-giving creation, and love Life-giving Renunciation.

What is the object of this world? There is no object. All is Repetition for Repetition's sake. If there were an object to existence, that object would have been attained long ago in the infinite past. Life is misery, therefore the object of existence is to escape from existence.

THE WHOLE WORLD IS NOTHING.

(Analysis of the World)

THE WHOLE WORLD.

MOLECULES.

ATOMS.

ELECTRONS & PROTONS.

ELECTRICITY (ENERGY OR FORCE).

MOTION.

ATTRACTION & REPULSION (COMING & GOING).

DESIRE.

IGNORANCE.

NOTHING.

It is no hardship to renounce nothing. It is no hardship to renounce this nothing world. But it is a *great* hardship to *cling* to this nothing world and renounce The Something Nibbāna. Bhikkhus renounce this nothing world and gain The Something Nibbāna. The men of Greatest Renunciation are the householders who cling to this nothing world and renounce The Something Nibbāna.

The aim and object of householders is to struggle for existence. But what's the use of struggling for existence? Whether we struggle or not, we shall always exist. We should rather struggle for *Non-Existence*, not for existence. We should try to escape from existence. And escape from existence is found in Non-existence.

"The 4 Signs" made Prince Siddhattha renounce the world. Doctors, by curing disease, destroy one of "The 4 Signs" and thereby make the world sweet, preventing people from renouncing the world. Pain causes Renunciation. Doctors, by destroying pain, discourage renunciation and thereby keep the people in this miserable world.

Doctors vainly try to cure the Body without removing the Cause. The cause of disease is Mind-Craving. *All is Mind.*

Therefore let us cure the Mind, and *All* will be cured. Meditation teaches Renunciation. Therefore Renounce, and you will gain the Fruit of Meditation. Our Lord Buddha and His Disciples cured the Body by curing the *Mind*, i.e., They cured the 5 Khandhas. Doctors try to cure only one Khandha, i.e., the Rupa Khandha. Why sacrifice your whole life to the Rupa Khandha, Dr. Soni, and totally neglect the 4 Mental Khandhas?

Look at the hideous medical course. Innocent creatures are sacrificed at the altars of Physiology, Bio-Chemistry, Vivisection, etc., etc. Animals must be sacrificed in the manufacture of medicines. In other words, doctors transfer the pain from the animals to the patients. So their work is merely a case of transference.

The medical course causes slaughter. And a bad cause can only give a bad effect. The slaughter of animals is the *Cause* of disease. Therefore doctors do not remove disease. Why not? Because they do not remove the Cause.

Are we certain that medicines heal disease? How often do medicines poison the body and make it worse! How often doctors kill instead of cure. How often patients are cured inspite of the doctor. How often doctors obstruct nature. "Nature performs the cure, and doctors receive the thanks." A practitioner is verily one who *practises* on human flesh!

The body is nothing. Then why try to cure nothing? Life is one long disease. Therefore it is useless and futile to cure an incurable disease.

In this wise I preached to Dr. Soni all through the night, showing him the inferiority of the medical profession and the superiority of the Bhikkhu Profession which is altogether faultless. The sun had risen high in the sky when I stopped speaking. There was a certain Peace and Tranquillity on Dr. Soni's face which was a foretaste of the Nibbāna which our Lord Buddha attained under the Bodhi Tree 2500 years ago.

Dr. Soni broke the silence by saying: "I have received much spiritual nourishment from you and now I must try to digest and assimilate it by Meditation and by reading Books on Buddhism ; if necessary I shall renounce the world within a year." My cold now required medical attention ; and as Dr. Soni was giving me the necessary treatment, I said to him: "I have been trying to cure your 4 Mental Khandhas, and now you are trying to cure my Rupa Khandha." He replied: "Yes, but your Service is infinitely greater than mine."

RIGHT SPEECH.

The Chief Monk of the Monastery was exceedingly old. When I went to visit him, he at once began to give a sweet talk on The Dhamma. And as I heard him speak, I was continually reminded of Our Lord Buddha's instructions: Speak on Religion alone. Don't speak about the world. "Either Religious Discourse or Noble Silence."

PROME.

The procession through Prome was exceedingly grand. All Prome turned out to watch the spectacle. It seemed as if the Glorious Days of Old were again being repeated. Religious enthusiasm was full to overflowing. We were majestically escorted to the Monastery and there we rested under the trees as usual.

DR. R. L. SONI & Co.

The most important occurrence at Prome during our 4 days' stay was the all-night Religious Conference with Dr. Soni of Paungde, Dr. Brahaspatti, and Mr. Pudi Executive Engineer of Prome. Dr. Soni had spent the whole week in Meditation on the "Nothing", and had lost 4 pounds thereby. A few doubts had crept up in the midst of his Meditations on "Zero," and he had taken the train to Prome to clear them up. Dr. Soni and Mr. Pudi asked questions while

Dr. Brahaspatti remained silent: he said he had come to listen and not to speak.

Dr. Soni asked me the question: "How is it that from 'Nothing' which cannot be seen we get the 'world' which can be seen?"

"Do you believe that this world comes from electricity, Dr. Soni?"

"Yes."

"And can you see electricity?"

"No."

"In the same way, from 'Nothing' which cannot be seen we get the 'world' which can be seen. [Q.E.D.]"

The second question of Dr. Soni was: "If Dr. Soni is a bundle of 5 Elements (Skandhas) produced by Craving rooted in Ignorance, how can he attain The Truth?"

Answer: "It is true that *Tanhā* Craving and Life are inseparably intertwined. For, *Tanhā* is the *Cause*. And Life is the *Effect*. But *Life is Pain*.

"Pain is the cause of Faith.

"Faith is the cause of Delight.

"Delight is the cause of Joy.

"Joy is the cause of Calmness.

"Calmness is the cause of Happiness.

"Happiness is the cause of Concentration.

"Concentration is the cause of Knowing and
Seeing things as they really are.

"Knowing and Seeing things as they really
are is the cause of Weariness.

"Weariness is the cause of Passionlessness.

"Passionlessness is the cause of Deliverance.

"Deliverance is the cause of Knowledge in
EXTINCTION."

Thus the night passed away in glorious philosophic flights until the day began to dawn. The sun began to rise and water was ready for my morning wash. I told my visitors

to think out a few more questions while I was engaged in washing myself.

When I returned, my visitors at once asked me the question: "When a man dies, why does the craving-force go to *one* individual alone and not to several individuals?"

Answer: "The craving-force is the cause, and the individual is the effect of that cause. *One cause* can only give *one effect*. The Craving-force being *One Cause*, can only give rise to *One Effect*, the individual. For this reason when a man dies, the Craving-force goes to *one* individual and not to various individuals."

Having answered all questions to the full satisfaction of my visitors, it was now my turn to ask questions, for I saw that Dr. Soni had a certain leaning to Vedantic Philosophy. So I asked him:

- I. "How did the Soul, which you say is Imperishable, first drop down into this perishable Body?"
- II. "How can The Soul which is Reality (*Something*) allow Itself to be played upon by Craving (*Nothing*), Illusion (*Nothing*), Ignorance (*Nothing*)?"
- III. "Where is the guarantee that the Soul which has attained Emancipation may not fall down again as it fell the first time?"

[Here is the result of highest Vedantic flights: the total absence of Salvation and Nibbāna! "The Mountain labored, and produced only a mouse!"]

I asked the first question in honor of Our Lord Buddha, the second question in honor of The Incomparable Dhamma, and the third question in honor of the Glorious Sangha. To one and all my three questions, Dr. Soni remained silent. For, how can the Vedant, which is only a "theory" or "ignorance raised to the ignorance power", hope to cope with infallible Truth? Without the slightest scientific proofs, the Vedant strangely assumes the existence of a Soul, and to cover up this falsehood, a thousand other falsehoods are

necessary. When the foundation is shaky the whole building is shaky.

So, Truth won the day, Buddhism won the day, Sammā-ditthi overcame Micchā-ditthi, and the Devas above, who are always present at such Religious Conferences, certainly rejoiced and rejoiced at the happy Victory of Truth.

END OF PART ONE.

CORRESPONDENCE

National Committee World Fellowship of Faiths.
315, Fourth Avenue, New York
March 2, 1933.

Siri Devamitta Dhammapala
Maha Bodhi Society,
4A, College Square,
Calcutta, India.

My revered Sir,

We have all of us appreciated our correspondence with you and especially your encouraging letter of the 28th of July, 1932. We are all of us mindful of the leadership and inspiration which you contributed to the Parliament of Religions at the Chicago first World's Fair in 1893. Also Mr. Das Gupta and Mr. Weller have spoken repeatedly of their conferences with you in America and in England and the valuable help which you have rendered to the Fellowship of Faiths.

We all hope, very earnestly, that you may manage to come personally to the Chicago sessions described on page three of the enclosed printed folder. It would mean much to America and to the whole world to have you present in person.

If it is quite impossible for you to come, we are sure you will be glad to send Brahmachari Devapriya Walisinha and one or more of your best representatives. We hope they will come with you if you can arrange personally to attend.

Mr. Das Gupta has told us that Bhikkhu Ananda of London gave a wonderful address at a Fellowship of Faiths meeting in London. I hope you will be able to send him also from London.

It is needless to try to tell you what a great service you did for Buddhism by your coming to the Parliament of Religions in 1893. Similar service to your great cause can be rendered by your being adequately represented at the World Fellowship of Faiths this coming Summer and Autumn.

Hoping to hear from you soon and favourably, I remain

Sincerely yours,

Francis J. McConnell (Bishop)
Chairman.

If you are unable to attend personally, we hope you will send us a paper which can be published in our official volumes. Please let us know the subject so that we may at once begin advertising it extensively.

World Fellowship of Faiths

1893—World Neighbourliness at Chicago World Fairs—1933
June to November, 1933.

Subjects that would be taken for discussion are :—

The Depression—What Light can My Faith Shed upon it. Disarmament. Poverty amidst Plenty. Non-Violence—A key to World Peace. Ideals for a New World Order. Men and Machines—Which shall be master? How can Man conquer Fear. Race and Religious Prejudices—How overcome them. How Expand Patriotism into World Consciousness?" Youth and the Future." "Peace and Brotherhood

as Taught by the World's Great Religions." How Faiths in Fellowship can save Civilization."

During three weeks August, 27 to September, 17, the World Fellowship of Faiths will reach its climax in daily sessions of national and international representatives of the Faiths of all the World.

Physically drawn together into one neighbourhood, the world to-day must either live by the spirit of neighbourliness or perish through hate ; must open mind and heart to the world wide, fraternal Oneness of life ; to an appreciation of peoples of all races, religions, nationalities, cultures, classes, conditions, and convictions. Eminent representatives of all these, the World Fellowship of Faiths will bring together at Chicago for common understanding and counsel, afterwards sending them out as a band of dispersed, yet united Apostles, to build a better world.

A New Spiritual Dynamic competent to master and reform the world—that is what the World Fellowship of Faiths hopes to help mankind to develop.

New York City, April 19, 1933.

SIRI DEVAMITTA DHAMMAPALA,

The Maha Bodhi Society,

4A, College Square, Calcutta, India.

Revered Sir,

May we hear from you soon as to when you or your representative can be in Chicago? The culminating period, from August 27 to September 17 is especially important. It corresponds with the sessions of the Parliament of Religions which you took part in, in 1893.

Also, throughout the five months between June 1 and November 1 there will be occasional, great sessions of the World Fellowship of Faiths. This covers the time when the

World's Fair will be open. If you or your representative can be in Chicago longer than the three weeks of the culminating period, we shall, of course, be very glad and grateful.

There will, also, be profitable opportunities for addresses in other cities outside Chicago—both before and, especially, after, the World's Fair closes, November 1.

We have been making earnest efforts to collect funds but we are not yet able to promise anything towards the expenses of any speaker. If the constant financial efforts which we are making should bring sufficient funds to enable us to help any of the speakers, *you* will be *immediately* told the good news.

Meanwhile, we earnestly hope that you will be able to finance the journey of yourself or your representative. Clearly, it is *indispensable* that you should be represented—as you were in the Parliament of Religions in 1893.

Already, 68 eminent speakers, of many faiths and races, have agreed to come. They really mark an advance over the Parliament of Religions because, in 1893, you and the other participants in this great Chicago session were largely young men who had not yet attained the recognized power and leadership which were developed later. Now the 68 eminent speakers already listed are nearly all of them leaders of recognized eminence and established power.

Building upon the Parliament of Religions, the World Fellowship of Faiths has achieved some very significant advances which fit it to meet the urgent world needs of today. We hope that you will surely join your inspiration and leadership to that of the many other eminent representative speakers who will address this "Epoch Making Congress"—as the World Fellowship of Faiths has been called.

For the National Committee.

Faithfully yours,
FRANCIS J. McCONNELL.

May 9th, 1933

DEAR SIR,

We deeply regret to inform you that our revered Founder and Director General Bhikkhu Sri Devamitta Dharmapala who was such an eminent participant in the World Parliament of Religions, Chicago, 1893, died recently, on the 29th April, 1933.

Though he appreciated the kind invitation extended to him to attend this year's World Fellowship of Faiths, ill health and the passage of years did not enable him to realize your wishes. He also received a reiteration of your original invitation very recently by Bishop McNeill who had met him in the States.

But, he didn't wish the Maha Bodhi Society, one of the foremost international expressions of Buddhism in the World, to be unrepresented, so, he had deputed before his death, due to my personal inability to attend myself, a Sinhalese philosopher, Mr. Lakshman Seneviratne, Licence Is Lettres (Parish), whose credentials from scholastic circles in Ceylon are immense, to represent the Society in Chicago this year.

I am enclosing an official mandate from the Trustees which include the Maha Nayaka Thero of the most famous Buddhist University in the East, the Vidyodya Pirivena, Colombo authorizing us to accede to both the Anagarika's and your wish to send a representative.

I would thank you to acknowledge receipt of this nomination, both to me, and to Mr. Seneviratne who has left for Europe en route to America.

His address would be care of our London Maha Bodhi Society, 41, Gloucester Road, Regents Park, London, N.W.1.

Needless to say we expect you to extend to him all facilities for his stay in Chicago and that you would be helpful friends to him in all matters during his stay in America.

हे महाजौवन, हे महामरण,

लडनु शरण, लडनु शरण ।

आधार प्रदीपे ज्वालाओ शिखा,

पराओ पराओ ज्योतिर टीका,

करो हे आमार लज्जाहरण ।

परश रतन तोमारि चरण,

लडनु शरण, लडनु वरण,

या किछु मलिन, या किछु कालो

या किछु विरूप होक ता भालो,

घुचाओ घुचाओ सब आवरण ॥

श्रीरवीन्द्र नाथ ठाकुर

MEDITATION

By DR. H. W. B. MORINO.

The bell clangs clear, the solemn hour draws nigh,
The hour when meditation holds its sway;
The faithful gather and I went my way
To join the elect, my thoughts to raise on high.
The glorious image meets my wondering eye
Of him, the Master, who the Truth did find
The goal of peace, all sorrows left behind,
Pointing the paths that to the summit lie.
Silent I am, the Eternal Truth stands clear
Upon my mind; and like the stag that drinks
By some clear stream, then upwards turns its gaze
And views the waters' wide expanse that sinks
Beyond, so when my thoughts on high I raise,
I see Nirvana, its endless waters flow.

NOTES AND NEWS

CHANTOON AUNG OF AKYAB.

THE AKYAB MAHA BODHI FUND.

In 1892 November the Buddhists of Akyab contributed the sum of rupees seven thousand to the Maha Bodhi Society, which was entrusted to the Trustees then there, and the money was deposited in the then Bank of Bengal, Akyab Branch. The Trustees advanced to the Calcutta Maha Bodhi Society the sum of Rs. 2,000, and the balance was in fixed deposit. The Trustees appointed in 1893 are dead except one, Mr. Chantoon Aung, Advocate. He does not want to give the money for the work of the Maha Bodhi Society, and he does not adduce any cause why he withholds the money from going into the Maha Bodhi exchequer. The Buddhists who contributed the money are also dead, and the present generation of Buddhists have no idea of the fund, and they therefore are not interested in the subject. To them it does not matter because they had nothing to do with the contributions. The man is camouflaging whenever the Maha Bodhi Society asks him to send the money. What does he then do? He brings out a tract maligning the late Col. Olcott and the Anagarika Dharmapala by telling his audience that they do not know esoteric Buddhism and that he himself is the only man now living who knows what is esoteric Buddhism. The people's attention being drawn to the subject they forget about the money. It is a psychological trick that Mr. Chantoon Aung is playing to draw the attention of the audience to something else. The result of all this psychological imposture is that the Maha Bodhi Society is not being paid the money which the good Buddhists of Akyab gave to carry on the work of the Maha Bodhi Society.

The Society is doing a world wide work to disseminate the Dhamma. It has built the Dharmarajika Vihara at a cost of Rs. 1,28,000, and the Mulagandhakuti Vihara at Sarnath, Benares. It is publishing the Maha Bodhi Journal which is in its 41st volume, it has a Library at 4A, College Square, Calcutta, it has a Seminary to train the Samaneras at Holy Isipatana, Benares, it has opened a Buddhist Mission at 41, Gloucester Road, London, it has a Buddhist Mission at Perambur, Madras, to elevate the children of the Depressed Class ; it has established a Samanera class at Buddhagaya where the Samaneras attend daily to minister unto the people who assemble at Buddhagaya and do Buddhist service, it has a free school at Sarnath. All this work it is doing, and the monthly expenditure comes to about Rs. 1,000. And yet this man maligns the Society and by camouflage has appropriated the money for his own use. His moral consciousness must be on the verge of degeneration, which prompts him to appropriate the sacred trust money given to the Society. Are there no Buddhists in Akyab who have the moral strength to condemn the action? To do a demeritorious act and to sanction the same is according to Buddhist psychology equally condemnable, and we hope that the Buddhist public of Akyab will hold a public meeting and find out what the man has done with the money. If he has appropriated the money for selfish purposes we shall then know. The law of karma will condemn him for the evil deed he has done.

* * * * *

THE PERAMBUR FOSTER MEMORIAL SCHOOL.

The Maha Bodhi Society attempted to do some good to the Depressed Class who were then known as Pariahs. The Maha Bodhi Society being desirous of helping the community in Perambur began work with the help of the Foster Fund

which was being operated by the Anagarika Dharmapala. Having confidence in Lakshmi Narasu Naidu who was then a Professor of the Patcheappa's College, Madras, the Anagarika appointed him as his agent. In 1925 the Anagarika went to Europe and for several years continuously the Secretary of the Calcutta Maha Bodhi Society paid the monthly expenses to carry on the school. The Anagarika fell ill, and the Society's Secretary depended on Mr. Narasu that he would do the work in the right spirit. In 1930 the Maha Bodhi Society sent a trained Bhikkhu to take up Buddhist work among the Adi-Dravidas. Then began the trouble. Mr. Narasu was teaching a nihilistic form of Buddhism to the Adi-Dravidas, and when the Bhikkhu began to preach the true Doctrine trouble arose. The people want no future happiness, they are taught that man must enjoy here. Then the coterie of the Adi-Dravidas began molesting the Bhikkhu, and they went so far as to claim the Society's property as their own. The people wish to adhere to the nihilistic form of Buddhism, and Mr. Narasu remaining in the background continues to pull the wire. The Bhikkhu can't go to a court of law which is against the Bhikkhu principle. This is the result of going to do good work to elevate the Depressed Class. The moral consciousness of the people has become blunt. They only want to appropriate the property which belongs to the Maha Bodhi Society. The Bhikkhu is insulted by the followers of Mr. Narasu, and he lives in fear lest he should be assaulted by the ruffians, as he lives alone in the ashrama. Mr. Narasu has abused the confidence reposed on him by Anagarika Dharmapala, and his object is to take possession of the hall and not allow the Bhikkhu to preach the Dhamma. Let us hope that the Adi-Dravidas of other places are not of the stamp found in Perambur. The teacher of the school is a bully, and he is the factotum of Mr. Narasu. The Maha Bodhi Society began work in 1922.

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THE WORLD FELLOWSHIP OF FAITHS.

We should like to draw the attention of our readers to the letters published elsewhere about holding the Congress of the World Fellowship of Faiths. The ven'ble Siri Devamitta Dhammapala (formerly Anagarika Dhammapala) being ill is unable to go as a representative of the Buddhist Faith. In his place he would like to send the Bhikkhu Ananda now in charge of the British Maha Bodhi Society, London, and the General Secretary Brahmachari Devapriya Walisinha to present the Buddhist aspect of the subjects that would be discussed at the sessions. Mr. Laxman Seneviratna is going as one of the representatives of the Maha Bodhi Society at his own expense. The Society is unable to pay the expenses of Bhikkhu Ananda and Brahmachari Devapriya. In sending them we do a great service to the millions of people in the United States. They have practically no clear idea of our Dhamma. Day after day the Christian Missionaries are maligning the incomparable personality of the Tathagata Araham samma sambuddha. Bishop McConnell says truly "It would mean much to America and to the whole world" to have two or three truly Buddhist representatives at the forthcoming Congress. Many enemies of our Holy Dhamma are at work in trying to mislead the world by telling them that the monks of Ceylon and India have not comprehended the Dhamma. Are we to understand that Christians with no proper training in the Theravada are able to interpret the Dhamma better than the Bhikkhus who are the custodians thereof since the establishment of the Buddhasasana 2500 years ago? By continually listening to the distorted views of writers who are professed Christians Buddhists unlearned in the Pali Dhamma are inclined to accept the wrong views of the psuedo scholars.

* This note was written before his death by Mr. Devapriya Walisinha who is now absent in Ceylon.

In these days of nihilistic sensualism it is proper that the Americans should have a correct view of the sublime teachings of the Tathagata Buddha. The world needs today the Wisdom of the Lord Buddha. Will a few wealthy Buddhists remit at least Rs. 3,000 to meet the expenses of the return passage of the representatives. There is very little time before us and the time to act has come. In 1893 the Parliament of Religions was held at Chicago and in this year a similar Parliament of Religions will be held. Those Buddhists who love the American people should give them the Dhamma of Our Lord. The Lord appeared 2500 years ago to save the world from sin and sorrow. Today the truth of His sublime teachings has become clear that there is sorrow and suffering throughout the world. Born a Prince, our Lord renounced all pleasures and went among the people to give comfort to the sorrow-stricken. The Anagarika Dharmapala was cordially welcomed when he visited the United States, and again he visited it in 1896, and again in 1903, and his last visit was in November 1925. The result of his tours has been beneficial to many. We don't want to make converts but our duty is to enlighten the ignorant who have no idea of the Noble Truths Our Lord proclaimed. The world needs today the application of the Middle Doctrine. Prayers to sensual deities make man a mere automaton. What is required is a Religion of personal EFFORT. Buddhists of Asia, if you love to disseminate the Dhamma in the United States of America kindly remit your quota to bear the expenses of the Representatives of the Maha Bodhi Society to the Chicago Congress of World Faiths. For forty years the Maha Bodhi Society has been doing meritorious deeds. May all accept the merits thereof.

* * * * *

Wesaka celebrations were held this year at all the centres of Buddhism in India—at Lumbini, Kusinagara, Bodh Gaya, Sarnath, and also at Calcutta. The Mahabodhi Society in the

midst of its great loss in the death of its Leader, Sri Devamitta Dhammapala, could not summon up all its resources to celebrate the occasion in a fitting manner, and the Wesaka passed off without much of that festive atmosphere which it always brought. There was, however, considerable outside co-operation, and in Calcutta bona preaching, alms-giving, and illumination could easily reach the standard of previous years. Swami Abhedananda presided over a meeting, organised by 'Dharmanker' Calcutta, to celebrate the Wesaka, and Dr. Nalinaksa Dutt presided over a similar function held under the auspices of the Calcutta Vivekananda Society. At Lumbini, Bodh Gaya, Sarnath, and Kusinagara, the festival has a greater reality than elsewhere on account of their undying associations with the life and work of the Light of Asia who delivered for the first time in human history the message of peace and hope to mankind suffering in the bondage of misery. The festival there, having the advantage of an imperishable atmosphere, could call forth the enthusiasm necessary for its success.

* * * * *

We owe an apology and an explanation to our readers for the delay in the publication of this number of the Mahabodhi Journal. Although every effort was made for bringing it out in time we could not succeed in doing so. The serious illness of Sri Devamitta Dhammapala followed by his death, made it impossible for the Editor to give to the Journal the time and attention needed for its due publication. The Editor also regrets his inability to fulfil his promise in connexion with the Wesaka number. He hopes, however, that the readers will see his difficulty, and forgive him for the delay in the publication of the Journal, and the inadequacy of the Wesaka number.

* * * * *

As elsewhere stated we propose to bring out a special number of this Journal in the next month as a commemorative volume in honour of the late Sri Devamitta Dhammapala.

Friends and admirers of Sri Devamitta are earnestly requested to contribute to this volume and to early send in articles etc. to the Editor to facilitate the work of publication.

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The Editor regrets having to postpone the publication of some valuable articles as they arrived too late for inclusion in the present number. He hopes that the contributors will appreciate his helplessness in the matter, and will be ready to wait till they are published.

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We take this opportunity of conveying our thanks to the management of the 'Udayana' for sending us a copy of the Bengali magazine, published for the first time in Baisak this year. The picture on the cover illustrates an old Indian Sun-myth, and shows that the artist had a full sense of his subject. The magazine is on an ambitious scale, and the first number, judging from the articles published, gives fair promise of its success. The management has, however, laid undue emphasis on celebrities in selecting articles for publication. A paper of this kind, apparently with plenty of money to back it up, should encourage young writers who, in every country, have to struggle hard to win recognition. We, however, do not mean to suggest that the articles have failed to give us satisfaction. They are, in general, interesting and contain much useful information. A picture from the pen of Mr. G. N. Tagore gives additional attraction to the paper. It can be easily taken out and framed as it certainly deserves to be. A short article by Mr. Nripendra Nath Ray entitled 'Banga-Parichaya' is of special interest as it briefly dwells upon the various resources for a reconstruction of the history of this country. The line of work suggested by him should be continued. If it is done successfully it will prove to be a most attractive feature of the magazine.

Publications Received in Exchange of THE MAHA BODHI

The Advertiser, Baroda. *The Annals of Bhandarkar Oriental Research Institute*, Poona. *The Buddhist Annual of Ceylon*. *The British Buddhist*, London. *Buddhism in England*, London. *The Buddhist*, Y. M. B. A., Colombo. *The Bouddhavani*, Rangoon. *The Calcutta Review*, Calcutta. *The Djwa* (French), Indo China. *The Dawn* Hyderabad. *The Bukka*, Japan. *The East and West*, New York. *The Eastern Buddhist*, Japan. *The Home and Homeopathy*, Calcutta. *The Indian Social Reformer*, Bombay. *The India Antiquary*, Bombay. *The Indian Historical Quarterly*, Calcutta. *The Journal of Behar and Orissa Research Society*, Patna. *The Journal of the Madras Historical Quarterly*, Madras. *The Journal of Andhra Historical Quarterly*, Andhra. *The Le Extreme of Asia* (French), Indo-China. Japan, San Francisco. *The Kalpaka*, South India. *The Memoirs of Archæological Survey of India*, Calcutta. *The Museum of Fine Arts Bulletin*, Boston, Mass. *The New Burma*, Rangoon. *The Navavidan*, Calcutta. *The New Age*, Calcutta. *The Open Court*, Chicago. *The Aryan Path*, Bombay. *The Monist*, Chicago. *The Annual Reports, Archæological Survey of India*, Calcutta. *The Prabuddha Bharata*, Calcutta. *The Sanga Sakti*, Rangoon. *The Siam*, Rangoon. *The Sinhala Bouddhaya*, Colombo. *The Travel Bulletin*, New York. *The Theosophist*, Madras. *Theosophy in India*, Benares. *The Telegu Samachar*, Bombay. *The Triveni*, Madras. *The Vedic Magazine*, Lahore. *The Vedanta Kesari*, Madras. *The Visva Bharati*, Calcutta. *The Vidyodaya*, (Sinhalese) Colombo. *The Annual Reports of Ceylon Archæological Survey*, Colombo. *The Annual Reports of Royal Asiatic Society*, Bombay. *The Annual Reports of Royal Asiatic Society*, Colombo. *The Review of Philosophy*, Poona. *The Bengalee* (Daily), Calcutta. *The Bhugol* (Hindi), Allahabad. *The Property*, Calcutta. *The Jayasaree* (Bengalee), Dacca. *The C. S. S. Review*, Poona. *The Dayal Bagh Herald*, Dayalbag. *The World Theosophy*, Los Angeles. *The Prabartak*, Chandernagore. *The Calamus*, Dublin. *The Now and Then*, London. *The Akbar*, Hyderabad. *The Visala Bharat* (Hindi), Calcutta. *The Indian Literary Review*, Bombay. *Health and Welfare*, Lucknow. *The Asiatic Review*, London. *The Longevity*, Madras. *The Roerich Museum Bulletin*, New York. *Pradip*, Falguni, India To-morrow, *Arya Gaurab*, Hindu Samaj Patrika.

MAHA BODHI



THE FOUNDER

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 41.] JULY—SEPTEMBER $\frac{\text{B. E. 2477}}{\text{C. E. 1933}}$ [Nos. 7, 8, 9

OUR THANKS

On behalf of the late Venerable Dhammapala's mother who is now 87 years old and other members of our family, we wish to express our heartfelt gratitude to numerous friends who have sent telegrams and letters of condolence at the irreparable loss we have sustained by the demise of our beloved uncle. It has been a source of consolation for us to know that our sorrow is shared by such a large number of friends all over the world. We regret, it is impossible to acknowledge these messages individually and we sincerely trust that this expression of our heartfelt thanks will be accepted by everyone.

Neil Kamal Hewavitarne,
Rajasinha Hewavitarne.

I join in the above expression of gratitude on behalf of the Maha Bodhi Society.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

TO A GREAT SINHALESE*

We buried the great monk
With a country's lamentation,
We buried the great monk
To the sound of the mourning of a nation;
Slow and sad they bore his pall,
And sorrow darkened, saddened, all.

The last brave Sinhalese is low,
And great was his brethren's woe.
Never more in kindly manner will he greet,
With genial smiles the beggar in the street :
We mourn, for to us he is the last,
Recalling all his greatness of the past.

O Buddhists, our chief supporter's mute,
O mourn for him, so truthful, so good,
The sainted preacher, gentle, resolute ;
O mourn for a man wise and good,
Mourn for one free of ambitious crime,
And greatest patriot of our time.

Mourn for the man of widest influence,
Our noblest, yet with least pretence ;
A man who all Lanka's 'tention drew,
And who braved all storms that blew.

**Ceylon Daily News.*

But now the long self-sacrifice is o'er,
The great Dhammapala will be seen no more.

O heavenly muse for ages long,
Give him all a mortal's fame,
And in stirring ode and song,
Honour, honour, honour his mighty name,
So pure of shame, clear of blame,
Ever, ever, ever honour his noble name.

He, who was like our moon and sun,
Hath gone, for all his work is done.
But let his great example stand
Honour'd, thro' every land,
And men will e'er proclaim
Eternal honour to his name.

ROHIKA.

Religion of the Buddha attempts to make man happy here first. Asceticism he condemned on pure psychological and scientific grounds, and sensualism he condemned on hygeinic grounds. Both make men lose their balance of mind, and the great object of life is lost in the absence of a lofty consciousness.

Dhammapala.

The time is come to preach the doctrine of Absolute Holiness of the supreme Tathagata. Bhikkhus of Burma, Siam, Ceylon, Japan etc., wake up from your indolent sleep. Your responsibility is great. Preach the Dharma and show by your example the life of holiness that the Buddha taught.

Dhammapala.

IN MEMORIAM

When I wrote my last "Message of Friendliness" for the Vaisakha Number of the Maha Bodhi Journal, I looked at the portrait of the Venerable Anagarika Dharmapala on the wall before me, and speaking of friendliness as of the basic principle of life, I as if addressed the Venerable Dharmapala, knowing that from him I could expect response and sympathy in the question of unification of hearts. Verily the glorious life of this Messenger of Truth passed under the sign of Friendliness, Enthusiasm and Unification!

Though several meetings were intended, we never had the opportunity to come together physically, but yet I often met the Venerable Dharmapala in thought. On various continents I have heard and read his esteemed name and everywhere one and the same feeling surrounded it. It was the feeling of noble reverence. Everywhere the best people vouched by him in thought during hours of elevating, inspiring and deep work.

In our present perturbed times, such a constant veneration is very rare. People always try to involve great names in some outside unnecessary circumstances, but if they do not dare to use a name in this superficial way, it is always the best sign of their true admiration.

Few is the number of pioneers, who have witnessed so many remarkable events as the Venerable Dharmapala. And therefore it is especially painful, if one of these rare Spirits departs to a better world, but away from ours. Of course such untiringly labouring and continuously creative Souls will never cease their noble endeavours in any world. People with such a clear devoted consciousness never remain inactive. From one fruitful life they turn to another achievement, remembering that the Arhat's rest consists of new beautiful thoughts. And of course such thoughts will be first of all directed to the Peace of all beings, to self-perfection and to all pre-ordained noble deeds which bring with them the good for everyone. Was not such non-egotism the dominating side of the character of the Venerable Dharmapala! And does not the constant striving towards constructiveness and creation distinguish him in the field of earthly labours!

When we remember all that he has done, everything in which he participated and everything with which his name is connected, does it not all form the most glorious wreath of honour, consisting of innumerable flowers, which all fluoresce in their innermost Beauty! When we have the possibility at the departure of a great personality to apply the conception of Beauty, it means that our heart is indeed deeply moved. It means that the achievement which was before us has kindled our hearts. And in these sacred fires

of the heart we can unite in best thoughts and know that also the departed, who is entering a new field of labour, nods his head in a benevolent smile.

Hail to the Venerable Messenger of Goodwill!

Hail to the Leader of unselfish Creativeness!

Hail to the Guardian of the Great Teaching!

N. Rverick

Terrible indeed is the poverty of the people. Living in insanitary dwellings, with animals as companions, insufficiently clad, drinking water that is not strained, breathing in an atmosphere of superstition, the teeming millions drag on their miserable existence.

Dhammapala.

Nirvana is the consummation of man's existence, no more will he be a victim to passion, hatred and ignorance. In joyousness, peace, love, wisdom, serenity, loving all alike, without anger and pride, he lives in this world.

Dhammapala.

Dont imagine that "Providence" will take care of you ; for the "Almighty" does not calculate time by your watches. A thousand years is one hour for him, and it is foolish for you to wait with folded hands.

Dhammapala.

CALCUTTA CORPORATION RESOLUTION

That the Corporation record their deep sense of sorrow and loss at the death of Venerable Sri Devamitta Dhammapala who for nearly four decades dedicated himself to the revival of the glories of the Buddhist Faith in the land of its birth and its dissemination in foreign lands and made strenuous efforts for the restoration of ancient sites, associated with Lord Buddha's life and teachings culminating in the Buddhist Vihara at Sarnath. It is to the Venerable Dhammapala's zeal and effort that the Vihara in College Square in Calcutta is largely due.

That an expression of the Corporation's sincere condolence be conveyed to the Maha Bodhi Society, Calcutta.

THE LATE VENERABLE DHAMMAPALA AND THE PERPETUATION OF HIS MEMORY

It is fit that the memorial of the sacred teacher who brought living light into the depth of the dark should be made of nothing that is mute and stagnant but that has life for its basis creating a perpetual inspiration of enlightenment. There can be no doubt that the idea of a University is the most suitable one for the purpose of ever reminding us of the awakening of mind to the fundamental truth of existence which found its deathless voice in the life of the Master.

Rabindranath Tagore

For about half a century this great city has been the centre of the activities of Anagarika Devamitta Dhammapala, where he has conceived those great glorious ideas for the Spiritual uplift of his fellowmen which have been put into execution in different parts of the world. It is to his genius and deep devotion that India owes the magnificent shrine of Mulagandhakuti Vihara at Sarnath and the beautiful Dharmarajika Chaitya Vihara at Calcutta, both centres of Buddhist culture and thought of international value. By honouring and preserving his memory in a permanent memorial of far-reaching importance and utility, the civilised world will not only discharge its debt of gratitude to that great man, but will confer a lasting boon upon succeeding generations of seekers after truth and Enlightenment. May the efforts of the organisers be crowned with speedy and complete success.

Santosh Kumar Basu.

Mayor of Calcutta.

I am of opinion that the best memorial for the late Bhikkhu Devamitta Dharmapala would be to found an International Buddhist University at Sarnath for which he devoted his whole life. I can only send you my best wishes for the success of the scheme which will greatly advance the cause of humanity.

J. B. Bore

The proposal to found an International Buddhist University at Sarnath is to be warmly commended. I hope it will receive the enthusiastic support of Buddhists and oriental scholars all over the world. It would indeed be fitting that the spot at which the doctrine of the Buddha was first promulgated should also be a great international seat of Buddhist learning. It would also be fitting culmination to the life-long labours of Bhikkhu Devamitta Dharmapala who played so great a part in rescuing Sarnath from its latter-day oblivion and making it once again the holiest spot in India.

C. V. Rawan

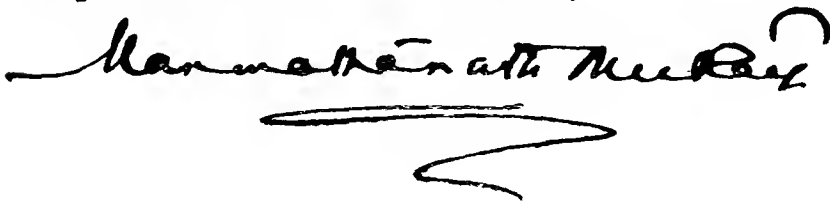
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I greatly appreciate the proposal of founding an International University for the furtherance of Buddhist studies as a means of perpetuating the memory of the late Sri Devamitta Dhammapala. In recent times

no one has shown such earnestness in religious work and few have made the sacrifices he made for the sake of humanity. The work of Devamitta Dhammapala should be a noble inspiration to successive generations and men should learn from it the absolute selflessness which characterized it. It is our duty now to raise a fitting memorial to this great man and I can think of nothing better in this connexion than the establishment of an International Buddhist University at Sarnath which, besides its historic associations, witnessed the culmination of the labours of the closing years of this great Bhikkhu's life.



JUSTICE M. N. MOOKERJI, M.A., B.L., JUDGE, CALCUTTA HIGH COURT, Calcutta :—"The departure of Devamitta Dhammapala from this world will mean a terrible blow to the cause of Buddhism. The present position of Buddhism and the glory that attaches to that Faith at the present moment are due entirely to his untiring energy and ceaseless endeavours, the like of which we have never seen and hardly conceive. It can truly be said of him that he was born to resuscitate this religion and did his work most successfully."



HIS HONOUR GENERAL KAISER SHUMSHERE JUNG BAHADUR RANA, NEPHEW OF HIS HIGHNESS THE MAHARAJA OF NEPAL :—
 “Your kind letter announcing the demise of the Ven’ble Devamitta Dhammapala came to me more as a solace than a shock as I had already known of it from the newspapers and been completely stunned by this irreparable loss which I feel more keenly than a personal bereavement.

How can I ever forget the great kindness with which he received me in the Mulagandhakuti Vihara on the 23rd February, 1933, and in the company of Bhikkhus, using the very words of Lord Buddha, blessed me on my way to the excavation work at Lumbini which my august uncle and enlightened ruler, His Highness The Maharaja Joodha Shumshere, had entrusted me with. It was our very first meeting. The next day our last one took place in his cell where I called to thank him in person for the silver dagoba which you had brought to me on his behalf. Impressing me deeply as much by the extent and depth of his correct up-to-date information as by the indescribable sweetness of disposition, he appeared to me to be every inch a modern edition of the old Maharshi type ; and when I had time to analyse the impression it grew until I realized that he had practised and attained, as indeed became the greatest Buddhist of modern times, all the ten perfections, viz.,—Dana, Sila, Nishkama, Prajna, Virya, Kshanti, Satya, Adhithana, Maitri and Upeksha. Where can we see the like of him again? But even as he himself repeatedly said he will be born to serve again—his immortal soul spurning higher spheres for the sake of beloved Earth and her erring-warring mortals. I feel therefore strongly that his bereaved followers will not lose heart but inspired to greater zeal by his stirring example and precept, will see to it that the Dharma which took its birth 2555 years ago in the thrice sacred land of Nepal shall flourish to make this world safe for peace and progress in holy concord.”

THE VENERABLE DEVAMITTA DHAMMAPALA

BY W. A. DE SILVA, MEMBER, STATE COUNCIL, CEYLON.

A flood which leaves behind it fertilizing material that brings sustenance and life to hundreds of thousands is always impressive. It is energy expressing itself irrespective of banks, boundaries and obstructions.

The life and career of Venerable Devamitta Dhammapala was a flood of energy from beginning to end. It gained in momentum from year to year, never flagging in its onward rush. Disappointments, discouragements, age or ill-health, did not alter his temperament, his purpose, or his activities in the slightest degree. His faith in himself was his great asset. He had no use for "expediency" or tact. He was uncompromising in his views. He met friend and opponent alike with a plain unmistakable expression of his own views.

While still a young man he was brought in intimate contact with High Priest Hikkaduwe Sri Sumangala, Migettuwatte Gunananda and Col. H. S. Olcott, among others who were laying the foundations of a national revival of the Sinhalese. He supplied in no small measure the translation into practical activity the ideals put forward by these early workers. He had left school and had embarked on a successful worldly career. He gave this up cheerfully at his own free will. He was not gaining any personal kudos by the change. There were very few people who at the time could admire his attitude. The mentality of Ceylon at that period was such that Dharmapala was looked upon as a foolish young man. They did not even give him the distinction of calling him a crank.

NEW WORK.

Young Dharmapala put his whole life into his new work. He saw its potentialities. He was a free agent and indepen-

MAHA BODHI.



THE ANAGARIKA DHARMAPALA IN 1893 AT THE
PARLIAMENT OF RELIGIONS.

"I rejoice to see that the best intellects of the day have all approved of the grand scheme, (the Parliament of Religions) which, if carried out, will be the noblest and proudest achievement in history, and the crowning work of the nineteenth century. Twenty centuries ago, just such a congress was held in India by the great Buddhist Emperor Asoka."

MAHA BODHI.



THE ANAGARIKA DHARMAPALA IN AMERICA AS BUDDHIST DELEGATE TO THE
PARLIAMENT OF RELIGIONS AT CHICAGO, 1893.

dent and did not require favours from any one. He plunged himself in work ; nothing was too small or too big for him. He would clean his own room, make his own bed, attend to office work, write all the letters and take them to the post himself, not as a matter of virtue but as a part of his daily routine. He would interpret for one, he would prepare a programme for another, he would translate a lecture for some one else, he would write original articles for the newspaper, he would discuss the policy of the paper with the Editor and would correct proofs for him, and he would interview those who visited the office. He wrote to people all over Ceylon inviting them to visit the Head Office and to contribute their "good will" towards the progress of the cause. All were alike to him, whether one was old or young or a school boy, learned or ignorant, rich or poor did not matter ; he intuitively knew what each was able to contribute towards the common good. He spent well nigh fifteen to sixteen hours a day in intensive work. He had a pleasant manner, cheerful at all times ; his written and spoken words were eloquent and their sincerity went to the hearts of all those who met him. This bundle of energy and goodwill continued his useful career at the Buddhist Headquarters for nearly five years. He helped in the foundation of schools, and in Buddhist propaganda. He attracted men to the new organization till the Colombo Buddhist Theosophical Society became a power in the land.

In 1891 Dharmapala visited the Holy Shrines of India. At Buddha Gaya his religious emotions were roused to such an extent that a further transformation occurred in his outlook on life. The work he had already strived for was progressing in a satisfactory manner. His energies called for a wider range of activities. What could a man aspire to do more than concentrate his attention in rescuing the holy places attached to his religion which had been left neglected for several centuries? He formed the Maha Bodhi Society. Its object was the restoration to Buddhists of the holy sites of Buddhism and the re-establishment of Buddhism in its motherland. He

met opposition from very influential quarters. The task was more difficult than he originally thought it to be. There were powerful vested interests which he had to face. Nothing daunted he attacked the problem from various angles. He erected a Pilgrim's rest at Buddha Gaya. He established a place for worship. He negotiated with the Mahant who was occupying the temple to induce him to give it over to the Buddhists. Next he devised a scheme to purchase the site attached to the temple. The site belonged to the Raja of Tikari and he had hopes that he would be able to purchase it at a price. He wanted the money and he had a remarkable response from the Buddhists of Ceylon. A certain number of them put together a fairly large sum (a very handsome contribution for that time). Support was promised from Burma. Siam too was approached. It is no secret that the King of Siam would have generously responded to the appeal if the transaction with the Raja of Tikari could have been completed.

THE SITE REFUSED.

Influence was brought to bear on those who administered the property of the Raja. Ultimately they refused to part with the land. This frustrated the second plan. The Buddhists of Ceylon who contributed their money left it to Dharmapala to do whatever he liked with it. Dharmapala conceived a third plan of action, that of asserting a legal claim to the Holy Site on behalf of the Buddhists. He went before the Courts of Law and fought for the rights of the Buddhists. The litigation was a prolonged one. The case went from Court to Court and finally the High Court decided against the claims of the Buddhists. The case brought the question of Buddhist Shrines in India to the notice of the world and a favourable opinion was created in India and elsewhere justifying the Buddhist point of view. The pursuit however, was not abandoned. The fourth stage saw the energies of the Anagarika directed towards the spread of Buddhism in India.

If India became Buddhist minded, the Holy Shrines naturally will come into the hands of Buddhists.

In 1894 Dharmapala was the Buddhist delegate to the Parliament of Religions held at Chicago. His address at the assembly created a favourable impression in America and elsewhere. He was well received and he became the first missionary of Buddhism in the West.

Dharmapala each year made additions to his activities, but he never gave up one activity in order to engage himself in another. With him his older ideas grew in intensity as time went on, new enterprises were only added to them. From thenceforward his missionary activities grew apace. He established his Headquarters in Calcutta. He continued his work in Ceylon through the Maha Bodhi Society. He built a Vihara in Calcutta. He completed a handsome Vihara and established a Buddhist institution at Isipatana in Benares, one of the most sacred sites of Buddhism—the Deer Park—where the Lord Buddha preached his first sermon. He established activities in South India. He carried the flag to England and planted the Buddhist Mission and a Vihara in London undeterred by difficulties which he met there.

He never ceased using his eloquent words and his eloquent writings. He contributed regularly interesting views and notes to his papers. He kept in touch with every movement that mattered. His sympathies were very wide. When the schools of the Colombo Buddhist Theosophical Society were in difficulties in 1928 the Anagarika was ill and confined to his bed, but his anxiety to save the situation was so great that he had consultations with his friends and rendered substantial financial assistance.

CHARACTERISTIC LETTERS.

Anagarika Dharmapala had a clear vision and an intuition that helped him to direct his energies to good purpose. I have before me two characteristic letters written by him at two different periods. One is dated 23rd September, 1886 (just

47 years ago) from Buddhist Headquarters ; in it he appeals to a youth who had just left school asking him to write a series of articles to the “*Sarasavisandaresa*” and help the cause. The acquaintance formed in response to that letter led to a life long intimate friendship. The other is a letter written in 1933 after the Anagarika entered the Order of Buddhist Monks ; it breathes the happy thoughts and aspirations of one though physically very ill, yet was mentally free and joyous.

Venerable Devamitta Dharmapala knew no fear, his singleness of purpose and his energy, enabled him to succeed where others would fail. His desire that the Holy and sacred Sites of Buddhism in India should come to the hands of Buddhists is being fulfilled. He had seen great progress in the spread of the beloved Dharma to which he devoted his life. The energy that he created round him through a strenuous life of good Karma could not be quenched even in his dissolution. He had two great aspirations. He aspired to end his present life as a fully ordained member of the Order of the Bhikkhus and he aspired to be cremated at the Holy Site at Isipatana. Both these he gained. His aspiration for his future to be born in the sphere of men in the service of all, he will gain without a shadow of doubt.

The glorious picture of the mighty past is before us, and with a united effort Buddhagaya could be made in a few years to appear what it had been before.

Dhammapala.

The work that is before us is one of supreme importance and is worthy of the sacrifice of even our lives.

Dhammapala.

The Maha-Bodhi Society is the spiritual chain that will bind the Buddhist nations together. It will make them members of one spiritual family.

Dhammapala.

THE VEN. SRI DEVAMITTA DHAMMAPALA

An Appreciation.

BY H. A. P. SANDARASAGARA, K.C.

A truly great nationalist was Dhammapala. He was what Arumuga Navalar was to the Tamils, and Tagore in a larger sphere to the Hindus. At a time when the Sinhalese were in the grip of decadence, Dhammapala stemmed the tide of denationalisation among them with strong and well-directed blows. He was essentially a great fighter. The contemplative life came to him too late. His mission was that of a reformer. Half a century ago the well-to-do Sinhalese had begun to regard society as a European institution. Great Sinhalese ladies wore hats, high-heeled shoes, and creations of Parisian tailors. The lesser ones also tortured their heels with high-heeled shoes and village bridegrooms sported top or half-top hats. The craze for Europeanisation knew no bounds. Imitative as a race the Sinhalese did not exercise a wise discretion in the way in which they chose the manners and customs of foreigners to adopt.

SENSELESS IMITATION.

Dhammapala saw all this and knew the depths of degradation to which this senseless adoption of everything foreign was leading the Sinhalese. He stood up with all the fervour of his ardent nature and chastised and castigated his own peoples and brought them back to the recollection of their great national past. He re-created the traditions which the Sinhalese were fast forgetting. This was but a part of the activities of this great man. But it is the one that has affected national life the most. He was an educationalist that insisted on the pre-eminence of the vernaculars for the people of Ceylon. He devoted many years of his life to make the

people realise the vital importance of having a grounding in their own national literature first.

Needless to say, the path that he followed led him to emphasise his religious beliefs as the only way to national regeneration. We may differ from him in his seeming intolerance, but we can truly admire the nobility of character, and tenaciousness of spirit with which he set about the reformation of his people. He had achieved much that is worthy of emulation.

There never was one individual who controlled the people *en masse* as he could.

A PIECE OF GOOD LUCK.

It was the good luck of the Sinhalese that he was in 1915 outside the Island. If he was here he would have been shot out of hand with far less display of justice, than English papers would have us believe, is shown by the Soviet Government to its victims.

He knew of no race under the sun that would compare in virtue, courage, and love of humanity with the Sinhalese. His exaggerations were those of a simple, confiding nature.

His was a boundless love for his country. Towards the end of his career he yearned to convey to other lands the torch of Buddhism which seemed to him to supply a remedy for all the ills of modern life.

Those who are engaged in low and lying arts, are materialistic, without a spark of spirituality, and fond of the pleasures of this objective life, cannot realize the ennobling doctrine of the Blessed One.

Dhammapala.

IN MEMORIAM

BY PANDIT SHEO NARAIN, ADVOCATE, LAHORE.

Ah! who will address me now as "beloved co-worker" after the death of our leader, the founder of the Maha Bodhi Society, Ven. Sri Devamitta Dhammapala, who breathed his last on the 29th April, 1933 and left the world poorer by his death. In the eighties I began to take interest in Buddhism. After more or less a comparative study of religions I came to the conclusion in nineties that Buddhism will suit my requirements as the best of all religions that I had read about. When I heard that a Buddhistic Journal was issued from Calcutta I became a subscriber at once and began to contribute to it, though not frequently, some of my thoughts. In 1900 I wrote "Life and Teachings of Gautama Buddha" in Urdu and wrote to the above named great man, if the Society will buy some copies of my book. He bought 25 copies of the same and sent me a cheque for Rs. 25/-. In this way my connection with the Maha Bodhi Society began. I am glad to mention that after the issue of my work many a life of Lord Buddha appeared in pamphlets or brochures in Urdu. There was little or no demand for my book, I had therefore to distribute gratis most of the copies among my friends and students. My work, however, awakened interest in Buddhism so much so that Paul Carus' book "Gospel of Buddha" was translated by B. Anritalal Varma and printed under the name of "Kalyan Dharma" in a letho press which I owned in those days.

It was now my desire to meet personally Mr. Anagarika Dhammapala as he was then called. I went to Calcutta and sought him in Creek Row, but I only met a Bhikkhu, but not the revered gentleman. I returned disappointed. However, I kept up correspondence with him for a number of years and worked in the cause of Buddhism under his guidance. I need not mention the details of my propaganda. It was my good

fortune that I took a trip to Southern India and from there I went to Ceylon in the year 1922 and met the great man in his mother's house called "Aloe Avenue" in Colombo. He received me with great affection and left no stone unturned in accommodating me comfortably in one of the rooms of a school which was in a building which he had dedicated to an educational institution. This house was his patrimony which he did not retain for himself. We had long talks on the subject of revival of Buddhism in India. The more I studied him the more I was attached to him. In him I found aristocratic blood, which meant generosity, dignity, courage and enterprise. From 1922 to 1933, during 11 years, after my first acquaintance with the great man I came in contact with him frequently and I am now second to none in the admiration, verging on adoration which I had for him. His failing health for years back was not in his way of strenuous labour he always imposed on himself despite all advice to take rest and respite. He was supposed by many to be a dreamer and a visionary. There is no doubt that he had many a dream and many a vision, but what he accomplished, they ceased to be dreams and visions ; they are actualities. It was destined by some mysterious force that he should be instrumental in causing a magnificent Buddhistic Vihara to be built at Sarnath and a similar one at Calcutta, the establishment of a "*Sima*" and a Library at Sarnath. These were his dreams which have actually proved realities. He had many more projects in his brain but the cruel hand of death snatched him and nobody can now say as to how and when his place will be filled. It is an indisputable fact that he has paved the way for the revival of Buddhism in the land of its birth. It is now for his successors to follow up the scheme, and the designs he had conceived. A word now about his disposition and temperament. I must say that I have not seen another man with such keenness for cleanliness. I have seen him in fury, if he found anything dirty around him. He had deep sympathy for the poor ; being absolutely unsophisticated and

MAHA BODHI.



THE ANACARIKA DHARMAPALA IN CHINA.

MAHA BODHI.



FORMATION OF THE INDO-JAPANESE ASSOCIATION, TOKYO. THE VEN. DHARMAPALA IS IN THE CENTRE.

so simple, many a man actually deceived and cheated him. I found him at times sarcastic, yet very humorous when speaking of other religions. It is only those who have come in contact with him constantly who can judge him rightly. To the outside world he was undaunted and fearless, a man of wonderful courage and strong will, but to those who knew him personally, he was a most loving, meek, affectionate and encouraging individual. Future historians will record his deeds in full detail which will descend down to posterity as the life of an indomitable apostle of a noble cause.

His desire was to die at Sarnath, to be cremated in Sarnath and to be re-born in Benares. The first two desires have been fulfilled and the third is in the embryo of time. From the operation of the law of *Karma* one should not wonder if he is conceived in some family in Benares. I offer my heartiest homage to the deceased saint whose loss I will mourn the whole of the remaining days of my life.

If India is to be regenerated it must be by her own sons. Without the fiery spark of enthusiasm and a patriotic devotion to the mother-land none of her sons will be able to bring on the Great Consummation. Her best sons must sacrifice their selfish interests for the good and gain of the nation. They must be imbued with that unselfish, spiritual love of the Prince of India, Siddhartha.

Dhammapala.

In the decisive battle for the intellectual and spiritual dominion of the world, who shall say that the victory will not be for Buddhism. Christianity has been weighed and found wanting and on the other hand we see that the horizon of Buddhism is brightening and widening.

Dhammapala.

THE DEMISE OF THE FOUNDER AND AFTER

**BY DEVAPRIYA VALISINHA, GENERAL SECRETARY,
MAHA-BODHI SOCIETY.**

The great leader who had founded and nourished the Maha Bodhi Society for the last 41 years with a devotion of a mother for her only child, has left this mortal world to be born again. The hundreds of telegrams and letters that were received, both in India and Ceylon, from all parts of the world, show in what esteem the great leader was held by people everywhere. The current issue which contains some of them, and appreciations by persons belonging to diverse faiths, is devoted exclusively to his life and work and it is not necessary to supplement them here with any further remarks. Suffice to say that the cause of Buddhism has received the greatest blow and his departure will leave a void which it will not be possible to fill. He appeared at a time when Buddhism was on its last legs and by his ceaseless activities and heroic sacrifices he had succeeded in arresting its decline. He was the father of the Buddhist renaissance movement and if there was one man to whom the entire Buddhist world is deeply indebted it was he. He came with a great mission and he had the satisfaction of seeing it realised. His life was full of achievements in many fields of activity but the greatest work he accomplished was the awakening of the Buddhists all over the world to a sense of their responsibility towards their own religion. He succeeded in kindling the torch of the Dharma in the hearts of thousands. It was the hardest of all works. Only one in ten millions can do this, and this light which he has kindled will undoubtedly burn for many centuries to come.

Now that the great leader has departed the Buddhist world is charged with a grave responsibility. The awakening that he had brought about by his selfless efforts will have to

be transformed into activities of a permanent kind for the wider diffusion of Buddhist thought and culture. There should be no slackening of any activity. Not only should we see that no further inroads are made upon us by Christian missionaries but also put forth our best efforts to organise a vigorous campaign for the dissemination of the Dhamma throughout the world. The best way to preserve the memory of the beloved leader is to take up this work with greater force until the Dhamma pervades the whole world. If we fail to do this, we shall not be true to the memory of the great leader and his life would have been lived in vain.

As regards the many institutions which he had founded, the Buddhist world has a special duty by them. They are the living symbols of the life of the founder and should receive loyal support from every Buddhist to whatever nationality he may belong. They have been left as a legacy to the Buddhist world to be carried on with the same devotion as he had shown. Thanks to his foresight and vision their foundations have been well and strongly laid ; and only the goodwill and united efforts of the Buddhists are required to make them mighty movements for the advancement of the cause. Those works he had started but could not live to see completed, will have to be immediately undertaken. The rescue of the great temple at Budhagaya, building of the Vihara in London, translation of Buddhist. Texts into Indian Vernaculars and the establishment of the International Buddhist University at Isipatana are works which will require the best efforts of the Buddhists. That our Buddhist brethren all over the world will co-operate with the Maha Bodhi Society in this stupendous task we have not the least doubt.

Since the passing away of the great leader the duty of carrying on the executive work of the Maha Bodhi Society has fallen upon the shoulders of myself and a few other workers. Feeling the enormous nature of the task before us and the necessity of the co-operation of everyone who has the interest of the movement at heart, I earnestly appeal to them

to join us in the work and give us their unstinted support as they had done during the life time of the founder. The need for co-operation and support is greater to-day as the magnetic personality which could create magnificent structures from almost nothing is no longer with us to guide its destiny.

REMINISCENCES

BY ANANDA KAUSALYAYANA OF THE LONDON BUDDHIST MISSION.

It was exactly the day before I entered the Order of the Yellow Robe that I saw Sri Anagārika Dharmapāla for the first time. In those days Swami Ramodara (Sri Rāhula Sankrityāyana) was a Professor in one of the Oriental Colleges of Ceylon. We heard that the Anagārika was well and was staying at his house "Aloe Avenue, Colombo". One morning we decided to visit him. When we reached his residence at about 9-30 a.m. we found him lying in one of the big rooms of his house. I had heard and read a good deal about him. Next to Swami Vivekānanda and Swami Ramatirath, I often used to think much of him. To-day I was glad to meet him face to face.

As we entered the room he asked one of his attendants to help him into a sitting posture. I can clearly picture him to-day as I saw him then,—a stalwart figure having a yellow silken garment on his body, with a red cloth round his waist. He was suffering from some trouble of the heart which produced symptoms like asthma. So his attendants thoughtfully, but in mild tones, told us that the doctors did not like anybody to talk long to the Anagarika. As we sat we decided not to take up much of his time and energy, but to leave him as early as possible. At first he appeared to be speaking very sparingly. But as we proceeded, the conversation drifted towards the propagation of Buddhism in the West. Now it appeared as if he had come to the

real interest of his heart because, as he spoke, one could clearly see a glow in his face, an enthusiasm in his heart, which made him forget that he was a sick man. We would now and then express our inclination to take leave, but he would not listen to us, and would tell us that he was determined to establish a Vihara in London.

This insistence upon the need of propagating the Dhamma in the West was so emphatic that I felt greatly inspired by it. Many people of grand ideals are often found to be depressed when suffering physically. "A man becomes a devil as soon as he becomes ill," says Dr. Johnson. But the Anagarika, though suffering physically on this occasion, and still more seriously on others, none the less never allowed himself to feel depressed as long as he could help it. In view of my weak constitution—which was particularly weak in those days—when he learnt that I was going to enter the Sangha next day he said: "You should not enter the Order just now. You should first make your body stronger than it is at present. If a weak soldier cannot be of any use in an army, how can a weak Bhikkhu be of any use in the Sangha?" I said: "You are quite right. But what is the best way to become strong? To enter the Sangha or remain outside it?" He laughed, which meant that he agreed that I might become stronger by entering the Sangha than by staying outside it. This was my first interview with the Anagarika.

* * * *

The days passed by. I had no occasion to pay him a visit again. In the meantime, perhaps, he had been away, even as far as India. Next time when I went to see him, again he was ill, and this time even more seriously than before. He was lying in the Mahabodhi office, most probably so as to be able to see and worship the Chaitya in the Vidyodaya College compound which is situated exactly opposite the Mahabodhi office. I stayed for more than

three hours with him that day. While I was there, he noticed once that I was not sitting in the proper way, as I had placed one leg over the other. He did not fail to point out to me my negligence, though very mildly. Even the "rules of courtesy" did not stand in his way. In Buddhist countries generally, laymen do not point out the faults of the Bhikkhus to them. (I do not myself think that they should not do so). But the Anagarika was different. He said whatever he had to say, whether it was against a Thera, a Mahathera, or anybody. He was always an outspoken man. In my opinion that was one of the things which caused a lot of antagonistic criticism against him. However, I thanked him for pointing out my mistake to me, and corrected myself there and then.

A few Sāmaneras (Novices) residing in the other part of the same building, used to come thrice every day and chant some of the Pali Suttas by his bedside. In accordance with the desire of the Anagarika that afternoon, I also joined them. It must have taken at least forty-five minutes to chant all the Suttas. It was difficult for the Anagarika to sit and listen ; but he would always insist upon doing so. I watched him as with folded hands he listened to our chanting. A strange look of calm and quiet had come over his face. He kept on sitting up in bed and listening intently the whole time. This could not have been easy for anyone in his state of health, or rather, ill-health. But he was able to do it, for he was a man of strong will ; and religion was always the chief motive force in his life.

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The third time I visited him I must admit that I did so on somewhat selfish grounds. I learnt that a certain friend whom the Anagarika also knew well, required some immediate assistance in a foreign country. But the Anagarika, not being in correspondence with him, knew nothing about it. It was absolutely necessary that someone should send

him some assistance as early as possible. I thought of several people who could do it but who would not. The Anagarika was the only exception. But as he again was not well, I did not care about going and bothering him with this difficulty. I thought of doing anything but going to see him, but found I had no choice whatsoever in the matter. At length I went to see him and placed the whole situation before him. I wanted two things from him ; first, a letter of recommendation ; and second, some financial assistance for the said friend. It is not easy for anybody to think of another's difficulty when one is suffering oneself. But the Anagarika did not mind it and promised to give me, and did give me, a letter of recommendation for the said friend. As regards pecuniary assistance, he said: "I am very sorry that at present I am not in a position to give any assistance. A good deal of money is being spent over the doctors and their medicines. I am heartily tired of both. Therefore I am thinking of giving up all medicines and calmly waiting for death. In case I do so I shall certainly save some money, which I promise to send to so and so."

I could see his difficulty ; but because at that time I was much concerned to send some assistance to the said friend, the Anagarika's reply did not satisfy me. However I pacified myself with the thought that my acquaintance with the Anagarika was very recent, and that anybody in his circumstances would have acted very similarly. He had done what he could. No one is to think that the Anagarika's answer as above was a mere pretext on his part, for he did actually send some money to the same friend as soon as it was possible for him to do so. But by that time the special necessity for it had passed. So although my friend accepted the money yet he did not keep it for himself. He passed it on to a student who, he thought, required it even more than he did.

The last time I saw the Anagarika was at Sarnath. After forty years of labour he had succeeded in building a magnificent Vihara at the sacred spot. This was perhaps one of the happiest occasions in his life. The opening ceremony of the Vihara had taken place. He was brought in an invalid chair to the pandal in the lecturing compound where he spoke of his experiences of the past forty years. He told us how he first found the place, when he saw it for the first time ; how he decided to make it a centre of Buddhist work. How he met the different obstacles that came in his way. How he was at last successful. What were his future plans regarding an international Buddhist University at Sarnath, and so on. He spoke about himself and his work. He had a right to speak about it to the coming generation, for he had worked incessantly, and devoted the whole of his life to the service of one single cause. Needless to say, he was a tireless worker. Even when he was ill he continued to contribute regularly his weekly articles to his Sinhalese journal. He never neglected it. He had wonderful energy in him. In one of his letters he writes: "I am physically very weak, but I wake up daily at two or three in the morning and practise the Metta Bhāvana. I daily wish happiness to all living beings, then to my mother, then to myself, then to the Samaneras living at Sarnath and to Devapriya, then to you, Rahula, Daya, and so on. Then I wish to get strength to practise the Ten paramitas (Perfections), and to be born again to continue the work at Isipatana and revive the Sasana in India."

In his last letter which touched me most, as I received it just a little after we had received the news of his passing away, by cable, he writes: "The M.B.S. was organised in May 1891 to rescue and restore Buddhagaya. I visited the holy place in January 1891 and made a vow that I would place Bhikkhus there to offer worship to the Lord Buddha. The Sinhalese, Burmese, and Arakanese at first gave help, but after 1894 their help ceased. Single-handed I worked



THE ANAGARIKA DHARMAPALA AT BUDDHA-GAYA, 1891. MR. C. T. STRAUSS OF SWITZERLAND STANDING.

MAHA BODHI.



THE VEN'BLE ANAGARIKA DHARMAPALA IN LONDON, 1927.

on, and since 1905 the late Mrs. Mary Foster began to help me. She loved me as her own son till her death." "Had Buddhists helped me," he writes again, "I would have achieved much. I found that they were disunited and jealous. A united Buddhist League could have been started, with Buddhagaya as the centre. That was not possible. I continued to do what I could. With the help of Mrs. Foster, Calcutta and Isipatana Viharas were built, the London Buddhist Mission started." "I am now sixty-eight years old," he concludes. "I take no rise or bread. My *ahāro* consists of four biscuits, two oranges, one apple, three cups of Nestle's Milk Food, one anna's worth of curd, and boiled Mung-water for the whole day. I am extremely happy and cheerful, and live like the Abhassara Devas."

* * * *

The dominant note of his last days was a happy one. He had little to repent of in his life. He had tried to make, and had made, the best use of it. What more can anyone achieve in the short span of sixty-eight years? Apart from many lessons which we may learn from his life, we have to carry on the work that he has left behind him. For the people of Ceylon he has left a weekly paper, a hospital, a Buddhist College, and many schools. To the people of India he has left a big Vihara at Calcutta, a magnificent one at Sarnath, a rest-house at Buddha Gaya, and so on. All these buildings are standing monuments of the noble work that the Anagarika had accomplished during his lifetime. *Mahabodhi*, the monthly magazine which he founded in 1892, has appeared continuously for the last forty-one years, and has proved to be the most regular messenger of Buddhism. We hope that the people of India will take up the cause of the propagation of the Dhamma more than they have done in the past. To the Buddhists in Britain the Anagarika has left a Mission to take care of. He hoped that the British Buddhists would water this young tree of

Buddhism in the West and not allow it to wither away even when the body of the founder is no more.

The Anagarika was not an individual: he was an institution. His name is bound to live at least as long as any of the above-mentioned institutions survive.

THE VEN. SIRI DEVAMITTA DHAMMAPALA

BY THERA B. ANANDA METTEYYA.

Since the Portuguese Era in Ceylon the national religion of the Sinhalese has steadily declined. But in the latter part of the nineteenth century, when glimmerings of a revival of Eastern wisdom had begun to appear not only in the East but, thanks to Maxmuller and other workers, also in Europe and America, there came to Ceylon Mme. Blavatsky, the pioneer of modern occultism with her American fellow-worker Col. Olcott. On their arrival at Galle in 1880 they avowed themselves Buddhists.

Col. Olcott set himself to the task of saving for the people a religion which had fostered their finest characteristics but which was surrendering in weakness and apathy. At the beginning of his work a youth of about twenty called David Hewavitarne put himself at his service.

And so it was that there appeared among the people a young man of commanding appearance whose words were as strong as iron for his religion and to whom the people were attracted by a kind of fascination.

In becoming a Brahmachari he had abandoned his own name with his place in the social and official world and was now known as the Anagārika Dharmapāla. He was working with the advice and approval of the Buddhist abbots Hikkaduve Sri Sumangala and Peliyagoda Dhammarama whose efforts with the Rev. Mohottivatte Gunananda, the famous

orator, to sustain Buddhism had first attracted the attention of Col. Olcott.

The revival of Buddhism inevitably stimulated everything in the national life which was bound up with it. The Anagarika found himself a champion of the villagers who before had no voice against their own leaders more and more cut off from them by capitulation to Western influences ; he restored the dignity of the Sinhalese costume and Sinhalese names. He stimulated the people to increasing appreciation of the movement for Buddhist education organized by Col. Olcott and which could guide them to greater unity, responsibility and self-respect. If he found Bhikkhus lazy and ignorant and but poor representatives of the life of effort and nobility intended for them by the Lord Buddha he did not disguise it. He spoke directly to the people the urgent message of the Buddha, he told them that it is meaningless until it is applied by each man for himself to the working out of his salvation in which alone he becomes fit and powerful to help others. Professor J. B. Pratt who met him in Ceylon records that "at many a remote village after he has preached they say to him : This sort of simple teaching we can understand. But why did not some one tell us this before?"

His concern for Buddhism widened to a determination to restore it to its home in India. In July 1891 he established four Bhikkhus from Ceylon at Buddhagayā. In October he convened there an international conference of Buddhists. The Maha-Bodhi Journal issued early the next year began to carry news of his work to scholars and enquirers in Europe and America. Under this stimulus a Swiss Scholar, C. T. Strauss, the first of many Europeans who were to do so, became formally a Buddhist.

In 1893, at the Parliament of Religions in Chicago the Anagarika represented Theravada Buddhism. The *St. Louis Observer* described him thus : "with his black curly locks thrown from his broad brow, his keen eyes fixed upon the audience, his long brown fingers emphasizing the utterances of

his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread the Light of Asia throughout the civilized world." "I have sacrificed the greatest of all work to attend this Parliament", he said, "I have left the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? . . . Go to any of the Buddhist countries and you will see the carrying out of the programme adopted at the congress called by the Emperor Asoka. . . . If you are serious, if you are unselfish, if you are altruistic, this programme can be carried out and the twentieth century will see the teachings of the meek and lowly Jesus accomplished. . . . I hope that the noble lessons of tolerance learned in the majestic assembly will result in the dawning of universal peace."

On his way back, while his ship was anchored in the harbour of Honolulu, he was visited by Mrs. Mary E. Foster who listened with keen interest to his expounding of the Dhamma. In 1903 she sent him 10,000 rupees for the village school he wished to start at Sarnath, Benares. At his father's death in 1906 she promised to be his 'foster parent' and became the patron of the society. It was her generosity which set on foot the building of the Vihara and Avāsa in College Square, Calcutta in 1920 and of the Vihara at Isipatana—Sarnath in 1930. It was interest on her gifts of more than 400,000 rupees, with a legacy of 6,000 rupees yearly from his father, which made possible the world-wide activity of the Society and the support of its schools and hospitals in India and Ceylon.

The rest of his life the Anagarika spent in the work of the Society and in the tireless preaching of the Dhamma in which connection he journeyed four times round the world.

It can only have been his zeal for this work and his

recognition of the limits that the life of a monk might have imposed upon it that delayed his own entry into the Order. In July 1931, at about 66 years of age, he took the robe of the Sangha and gave over financial control of the Society to trustees in Ceylon. It now has branches and representatives not only in all Buddhist countries but also in America and Hawaii, in England, France, Germany, Denmark and Italy, and has done more than can easily be estimated directly and indirectly to further a knowledge of Buddhism in these countries.

A GREAT BUDDHIST MISSIONARY

BY C. JINARAJADASA, M. A. (Oxon.)

He will always be known in Western lands as Anagarika Dharmapala, and not by the priestly name Devamitta, which he took at his ordination a few months before his death. His enthusiasm and dramatic nature drew the attention of Europeans and Americans to him, first perhaps because of his dress, and secondly, because of his own vigorous proclamation of Buddhism. The strong and awakened interest in Buddhism evidenced in England, Germany, America and elsewhere to-day is due to the labours of many persons. Of course there were, and still are, a brilliant band of European Pāli scholars who most earnestly edit and translate Pāli texts, but they are only indirectly Buddhist missionaries. Among those who deserve the name better, undoubtedly Anagarika Dharmapala is the foremost, as he travelled constantly in Western lands, and so brought before them the subject of Buddhism as a great world faith.

He was more fortunate than other missionaries in that he had not only funds of his own to contribute—a share of his family property as the eldest son—but he was also able to command funds by his enthusiastic preaching. From these he built two places which will stand as a monument to his

energy, the first, the Shrine at Calcutta, and the second, which will inevitably be associated with his name, the Vihara at Sarnath. Sarnath is one of the most sacred spots for Buddhists, since it was there that the first Sermon was preached by the Lord. The building of a great Temple there is an event in modern Buddhist annals.

Anagarika Dharmapala did not care for the advanced views on Buddhism of present day scholars, and stood by the orthodox teaching of Ceylon. Yet to some extent he was a "gad-fly" to sting the self-satisfied Buddhists of the Island in order to awaken them to something better. Both his pen and tongue could write and speak in denunciation in the cause of Buddhist reform. The Buddhists of Ceylon should always owe him much because he was so frank over their failings, not mincing matters either when he spoke of the laxity of the Buddhist Sangha in Ceylon.

It is given to few idealists to see the fulfilment of their dreams, but he did achieve that in seeing the conclusion of the Vihara at Sarnath. The question now is: Who will come forward to carry on the Missionary work which he started? Or will it enter into a kind of pralaya, because there is no one with his fiery zeal to take the message of the Dharma to foreign lands?

The ancestral house of a family belongs to the legitimate descendants and not to aliens. Buddhagaya by right is the inheritance of the Buddhists of Asia.

Dhammapala.

The present year is the 2476th anniversary of the parinirvana of our Lord. Buddhists expect that a great change in the spiritual world would take place in the 2500th anniversary of His parinirvana. That would be twenty-four years hence. By that time the Religion of the Lord Buddha, we expect, would be resuscitated in the land of His Birth.

Dhammapala.

VEN'BLE SRI DEVAMITTA DHAMMAPALA'S PLACE IN THE WORLD OF TOMORROW

(SUSIL CHANDRA GUHA KHASNABIS, M.A., B.L.).

"Young men in the time of our Lord left their homes to follow the teachings that He promulgated. To-day young men think otherwise"—in these words did the late lamented Dharmapala, one of the real leaders of the modern youth, admonish, in a letter written to the writer of this article about a month before his death against the craving for the home—the spirit of self-aggrandisement—the tendency or competition with regard to material gain—a peculiar craze for "pelf and power"—manifested by a considerable section of young men all the world over. These words of admonition gain a special significance when they come from a person like Dharmapala who gave up all the material ambitions of his life at the altar of his great Master who was probably the first Indian reformer in religion to announce the bliss of homeless life. Indeed the world needs to-day a band of seekers after homeless life—not only for its spiritual advancement, but also for the all-round material happiness of its population. The doctrine of Self which is generated and fostered in home life has not only under-mined the spiritual activities of mankind, but has also hampered the equitable distribution of the world's material out-put—without which physical happiness to many millions of the toiling masses of the world will for ever remain an idle dream. The social system which sets the whole community in a grim struggle for existence and permits general purchasing power to accumulate in the hands of the fortunate few has long survived its period of utility and the sooner it is ended, the better for all man-kind. The thoughtful section of the youth, as it appears from certain recent debates of the Oxford University Union, is beginning to look forward to the times when a federation of the world states will be organised after the model of the Buddhist Sangha

in which there was neither private property nor home life, in the sense in which we understand these words to-day, but in which all members had equal opportunities for progress and perfection. The only religion which can fit in with this ideal condition of society is Buddhism. If this only is borne in mind, we shall be in a position to appreciate the late Ven'ble Dharmapala's activities in the cause of the Dharma. In his great enthusiasm for propagating the Buddhist Doctrine, he at times used to explain that Buddhism was the only religion for civilised man—it was the religion for the future world. Dharmapala did not live to see the materialisation of his prophecy ; many of us—his successors might pass away before this utopia of a world federation, based upon the economic principles of the Buddhist Sangha, gathers flesh and blood. Recent withdrawals and threats of withdrawal from the League of Nations and recent developments at the World Economic Conference have demonstrated beyond doubt that the idea of a federation of countries, run on principles of Individualistic Economy, is all moon-shine. Individualism has set up in most countries of the world vicious aristocracies and created dissensions, ill-will, jealousy between man and man. It has made international co-operation and collaboration for the general up-lift of the human race impossible by setting up tariff walls and generating fratricidal war-fare. As days pass on, it will become more and more clear that if the idea of a world federation is ever to materialise, the federating units must be organised on the economic principles of the Buddhist Sangha before they merge in the federation. The noble endeavours of the late Dharmapala for the resuscitation of Buddhism all over the world will therefore be found by future historians of the world not to have been made in vain. Dharmapala is dead—but his name will continue to inspire all workers who are trying to usher in the ideal world of to-morrow.

MAHA BODHI.



THE VEN. ANAGARIKA DHARMAPALA AT THE AGE OF 36.

MAHA BODHI.



THE ANAGARIKA DHARMAPALA AT THE PARLIAMENT OF RELIGIONS AT CHICAGO, 1893.

(The figure in white at the left is the Anagarika.)

THE ANAGARIKA DHAMMAPALA

(An appreciation)

BY DR. BIMALA CHURN LAW, M.A., Ph.D., B.L.

The Buddhists have become very much poor to-day by the death of Anagarika Dharmapala. He was the most celebrated founder of the Mahabodhi Society. He struggled hard for its improvement. He went so far as to beg and borrow only for the Mahabodhi Society for which he had anxiety upto the last moment of his mortal existence. It is needless to enumerate the manifold activities of this society here, there and in all parts of the world, as they are too well-known to the people. As long as this society lasts, his name and fame will remain unaffected. He was really an ornament of the Sinhalese Buddhists and a true follower of ahimsā. The famous Mulagandhakuti Vihāra at Isipatana Migadāya (Sārṇāth, Benares), will make his name immortal in the annals of Buddhism. He was undoubtedly a great religious reformer and a powerful preacher. He preached Buddhism and made many followers. He was also successful in establishing a Mahabodhi Society in London.

It was in the year 1909, if I remember aright, I came in contact with him and I found in him a really sincere and devoted worker in the cause of Buddhism. As a man, he was very straightforward in his dealings and amiable in his disposition. May his soul rest in peace.

THE LAST HOURS OF THE LATE VENERABLE SRI DEVAMITTA DHAMMAPALA

BY BRAHMACHARI DEVAPRIYA VALISINHA.

General Secretary, Maha-Bodhi Society, Calcutta.

“Let me die soon, let me be reborn twenty-five times to spread Lord Buddha’s Dharma”. This was the last wish of the late Venerable Sri Devamitta Dhammapala, as he lay sick in the bed at Holy Isipatana with a fever to which he eventually succumbed on 29th April last. It was not the wish of the coward or the imbecile but the earnest yearning of the undaunted spirit seeking fresh opportunities for greater service to humanity. Every minute of his remarkable life had been spent for the good of humanity and it was impossible for him to lie idle in bed. He was now compelled to a life of inactivity which was against his very nature and he longed to free himself from it. How often did he during his last days express a desire to pass away and be reborn with a better body and mind to serve Buddhism.

Towards the end of March I returned to Calcutta from Isipatana in order to finish the work in connection with the Wesak number of the Maha-Bodhi Journal, which I was arranging to issue on the 1st May. I had left the Venerable Dhammapala in apparently good health for, though mentally he was alert and fresh as ever, continued ill-health had greatly weakened his body. He gave me several fine articles for the Wesak issue of our Magazine including the first chapter of his autobiography. Thus back in Calcutta I was completely engrossed in my work when I was shocked to receive the following telegram on the 16th April: “Venerable Dhammapala very ill, come at once”. Without waiting for a moment I caught the very next train and reached Isipatana during the early hours of the following day. One of the Samaneras met

me at the gate and gave me the welcome news that Venerable Dhammapala was very much better. Reassured thus, I rushed into his little room to find him seated on his bed absorbed in deep meditation. Seeing me he smiled and remarked, "I asked the bhikkhu not to wire you as there was no necessity."

It is indeed remarkable how those who had gone through the fierce battle of life surmounting great odds unscathed even during the severest part of the fight should, at last, succumb to grim death as a result of a trifling illness caused by a little oversight. On the night of the 13th April there had been torrential rain at Isipatana and while the Venerable Dhammapala was sound asleep, water had leaked in from the roof thoroughly wetting every article in the room. North Indian roofs are usually flat with a parapet all around it as a protection for those who used to sleep on it during summer. Openings are left at different points of the parapet for the rain water to escape. It had so happened that during the hot season the Venerable Dhammapala had got one of the Samaneras to close the holes in the parapet and pour water on the roof so as to keep it cool inside. The closing of the outlets in the parapet round the roof had been quite forgotten by all and during the torrential downpour on the 13th April the top of the roof had been turned into a veritable tank, the water leaking inside. I found that, as a result of getting wet that night, the Venerable Dhammapala had contracted fever and so sending for immediate medical attendance, I commenced nursing him myself. The Doctor did not take a serious view of the case, diagnosing it as malaria. A couple of days thus passed without any complications, but as there was no sign of improvement I consulted Dr. Sobharam and later on Major A. J. Culham, the Chief Civil Surgeon of Benares. Major Culham was of opinion that it was a case of enteric but their treatment failed to effect any improvement, the patient getting weaker every day. "We have to fight two forces, first his disease and then his will-power, probably he will win",

were the remarks of one of the Doctors at a later stage as the Venerable Dhammapala himself did not co-operate with us. He did not want to prolong his life if it was going to be of no use to the world. Many a time he refused to take medicine saying that it was unnecessary expenditure on his withering body. "Leave the money for Buddhist work", he would tell me and pour the medicine into the spittoon.

On the 20th, his condition became serious and I thought it advisable to send a telegram to his relations in Colombo. Responsibility lay heavy on my shoulders and at distant and lonely Isipatana I wanted someone who could share it with me. The Doctors were very grave and I could guess what was going on in their minds. So I wired to Calcutta asking Dr. P. Nandi, one of the leading physicians in Calcutta, to come up at once for no one understood Venerable Dhammapala's ailments better than Doctor Nandi. The reply came much to my relief that an assistant doctor was coming up on the 22nd, and that Dr. Nandi himself would arrive on the 23rd. In the meantime on the 22nd, the Doctors pronounced the case as critical. "Let me die soon, let me be reborn. I can no longer prolong my agony ; I would like to be reborn twenty-five times to spread Lord Buddha's Dharma" repeated Venerable Dhammapala. At eleven o'clock in the morning his pulse began to fail and death was imminent. A tense silence prevailed in the room as heavy as a spell and there was many a hushed whisper and smothered sob around the bed of the dying leader. He was not fully conscious of all that was happening around him, while with heavy hearts we devoutly arranged his bed facing the Vihara so that he may have a full view of the great work he had completed. He looked for a moment at the sacred and stately edifice with that longing of the affectionate parent for his growing offspring and in a flash this was changed into one of reverential love as he several times raised his folded hands in adoration.

An *Atapirikāra* was offered and we placed an image before him while the Samaneras chanted *Pirith*, listening to

which the great leader fell asleep, and he was still sleeping when the assistant doctor arrived with oxygen from Calcutta. Waking up a little later he only asked "Why all this delay?"

Doctor Nandi arrived on the 23rd, and the joy of our leader was unbounded. Ever since they had met each other they had been like brothers and I could hardly suppress the tears that rushed into my eyes as I saw how the two like-minded men met each other in mutual understanding and regard—one in the throes of death and the other determined to save him. After a prolonged and careful examination Dr. Nandi pronounced the case to be pneumonia. The arrival of the doctor changed the whole atmosphere of the place. Utter hopelessness and depression which were so long predominant gave place to hope and confidence for, not merely was he the healer but a guide, philosopher and comforter to us all. To our infinite joy and relief the patient began to come round; in the doctors' presence he no longer refused medicine for he had implicit faith in him. "I shall be happy to take your medicine and die," he told the doctor.

On receiving news of his serious illness the Samaneras who were sent to Buddhagaya, returned on the 24th and peeped into the sick room. "From where are they coming?" enquired Venerable Dhammapala. "From Buddhagaya", replied Revd. Sasanasiri who was standing close by. When he heard this there was quite an agitated look in his face giving an index to the worrying emotions in his heart and then at last he asked to everyone's surprise: "When her child is dying will the mother run away?" Those present readily understood what he meant, for Buddhagaya was of greater importance to him than his own life. Throughout his illness Venerable Dhammapala kept harping on the Buddhagaya question. Not a day passed without a reference to it. It had been his greatest ambition to recover the sacred site for the Buddhist world. Lately he had re-started the movement and was contemplating a vigorous campaign when he unfortunately fell ill. "If I live another two years I shall see

that the Holy Temple is restored", he told me once. His plan was to take up his residence at Gaya itself and from there carry on his last battle. He expected the whole Buddhist world to stand by him like one man, but in this he was sadly mistaken. It was as a rude awakening that he received a copy of a memorial sent by the Congress of Buddhist Associations in Ceylon dealing a death blow to his life-long aspirations.* It was the greatest shock of his life and I can vividly recollect his pain and anguish when he read it. Alas! he never recovered from that shock. How could he forget such treachery even on his sick bed? Space does not permit me to dwell on everything he said in this connection; but I must say that the restoration of Buddhagaya to its rightful owners is a work which he has left to Buddhists to complete and I hope that it will be taken up in right earnest by the entire Buddhist world and not look back till they succeed, thus crowning with success the great and heroic task initiated by the greatest of Buddhist Missionaries for the last seven hundred years.

Venerable Dhammapala's nephew, Mr. Rajah Hewavitarne, arrived from Colombo on the 26th, a day earlier than we expected. I had been fervently hoping that he would arrive before the patient's illness should take a serious turn and so his welcome presence lifted a heavy load from my head. My relief was immense. Venerable Dhammapala recognised him at once, affectionately stroked his face and enquired about his brother Neil. He also asked what action they were taking against the memorial sent by the Buddhist Congress. As hours passed by he showed signs of recovery but it was only the last flicker of the flame before it went out. The end was soon to come, and bathe the Buddhist world in tears. As the patient was not taking sufficient nourishment, food had to be injected much against his will. On the 27th, all of a

*Since this was written, the objectionable portions of the memorial were withdrawn as a result of strong protests from the Buddhist public.

sudden he called me and wanted pen and paper to write something very important. He was semi-conscious at the time, and after scribbling something with great effort he closed his eyes. There were three lines of which the first was very indistinct while the last two read as follows : "Doctor Nandi, I am tired of injections ; I may pass away."

On the 28th, his condition showed no improvement although Dr. Nandi was hopeful and asked us not to worry. After staying at Samath for five days Dr. Nandi left by the evening train giving full instructions to his assistant to continue the treatment. The patient passed a restless night and though very much worried at the time little did we think of what the morrow held in store. In the morning of the 29th he was almost unconscious, and spoke nothing at all except mutter my name once. The usual sponge bath was given by the assistant doctor but unlike on other days the patient did not turn to a side. He showed no desire for food and his eyes were half-closed.

Mr. Rajah Hewavitarne and all the inmates were anxiously watching by his bedside in silence when at about 12 o'clock the temperature began to rise and inspite of all the efforts of the Doctor it rose to 104.6 by 2 o'clock. We now realised that the end was near and Mr. Hewavitarne summoned all the Bhikkhus and Samaneras and requested them to chant *Pirith*. While the priests were thus chanting the great leader breathed his last peacefully at 3 o'clock. There was a serene smile on his face bespeaking of happiness and contentment. Thus ended the remarkable career of the greatest Sinhalese of modern times and one of the most lovable and dominating personalities of this age. Not only did he save the Sinhalese from national degeneration and extermination but also won them a place of high honour amongst the great nations by his humanitarian activities throughout the world. This is not the place to make an exhibition of his services to humanity, but it may be said without fear of contradiction that his services in the cause of his country's welfare and his services

to the cause of Buddhism throughout the world are unsurpassed by those of any one during the last seven hundred years. A grateful nation will no doubt treasure his memory ranking him with such immortal Missionaries, as Asoka, Mahinda, and other great figures in the history of Buddhism.

THE LATE VEN. DHAMMAPALA'S INSTRUCTIONS ABOUT THE CREMATION OF HIS BODY

Namo Buddhaya.

Dharmarajika Vihara,
2476
November, 29, —
1932

Happiness to All,

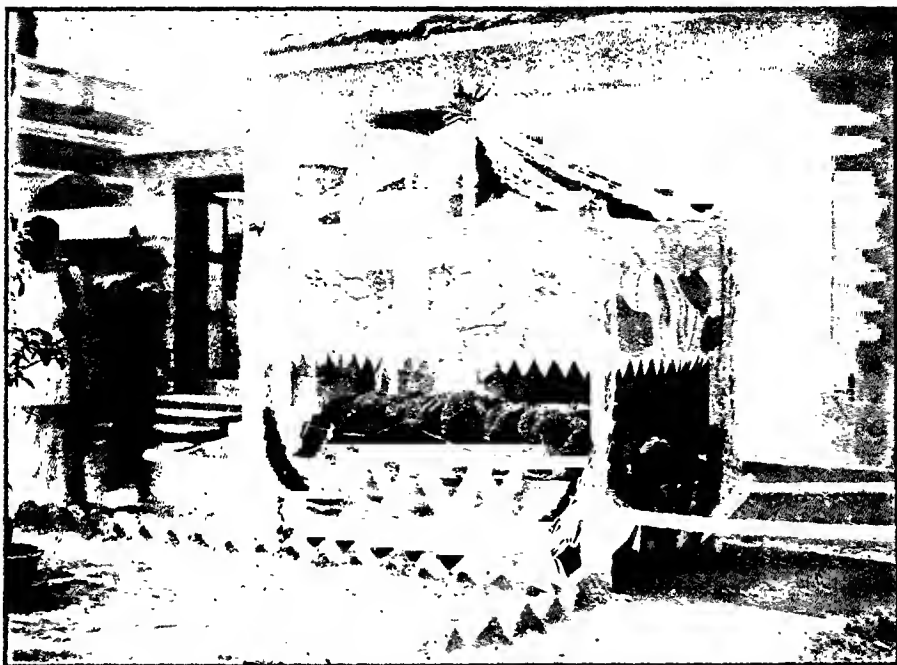
I am old and feeble and not expected to live and as I am suffering from heart disease, death may occur at any moment.

In the event of my sudden death, I authorise Revd. U. Ottama and Brahmachari Devapriya to take charge of the dead body and have it removed to Holy Isipatana, Sarnath, Benares, and there cremated according to Buddhist rites, and the ashes buried in the middle of the Mulagandhakuti Vihara and a *Chunar* stone *Stupa* 3 feet high be erected over the ashes.

This is my signature.

SIRI DEVAMITTA DHAMMAPALA,
Founder of the Maha Bodhi Society.

MAHA BODHI.

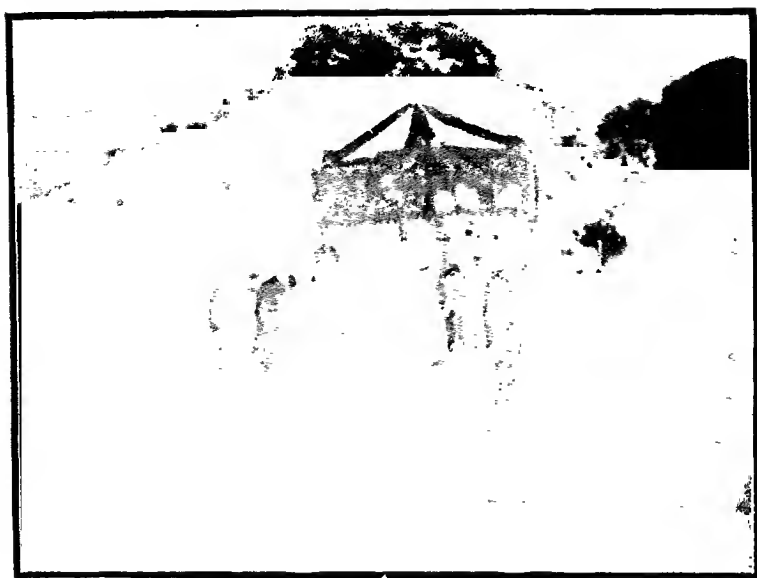


REMAINS OF THE GREAT DEAD ON THE BIER READY TO BE TAKEN IN PROCESSION 572

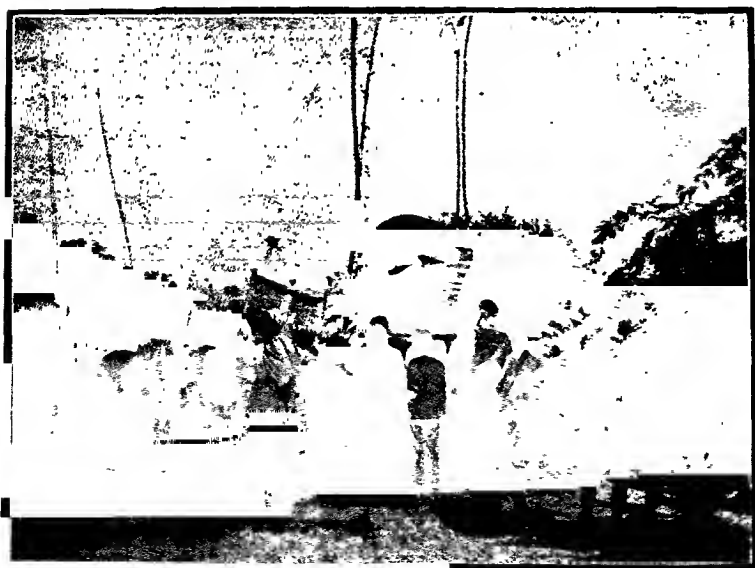


THE REMAINS BEING BORNE FOR CREMATION.

MAHA BODHI.



THE FUNERAL PROCESSION AT SARNATH.



PERUMBULATING THE PYRE BEFORE THE LAST RITES ARE PERFORMED.

FUNERAL RITES PERFORMED AT HOLY ISIPATANA

As reported in the papers the Ven. Sri Devamitta Dhammapala, founder and director-general of the Maha Bodhi Society, passed away on April 29 at 3 p.m. at holy Isipatana, Sarnath. He had been in indifferent health for years, but since his ordination as a Bhikkhu his health had considerably improved, probably due to the spiritual atmosphere of Sarnath. The last and fatal illness commenced on April 14 as the result of a chill. Several doctors of Benares were consulted but as there was no improvement Dr. P. Nandi of Calcutta who had been treating him for a long time, had to be called for. He arrived on April 23 and pronounced that he was suffering from acute pneumonia in addition to the dilation of the heart. Injections were given and the doctors were satisfied that he was making good progress. Dr. Nandi left for Calcutta on April 28 giving every encouragement but the illness took a turn for the worse the next morning and he passed away peacefully at 3 p.m. with his Samaneras and Bhikkhus chanting *Paritta* by his bedside. His nephew, Mr. Rajah Hewavitarne, who had come in response to an urgent message was also present by his bedside. The thought prominent in his mind before his death was the restoration of the Buddhagaya temple to Buddhist hands and the development of Sarnath as a great centre of Buddhist culture. It may be mentioned here that his death synchronized with the anniversary of the death of the most Ven. Sri Sumangala, chief high priest of Ceylon and the famous founder of the Vidyodaya Pirivena, the greatest centre of oriental learning in Ceylon. Ven. Dhammapala's last desire was to get his *Upasampada* ordination at holy Isipatana and there pass away peacefully. It was also his wish that the body should be cremated and ashes enshrined in a small stupa in the Mulagandhakuti Vihara.

The news of the death was communicated to the high priests of Ceylon and his family. A public meeting of Buddhists was held and it was resolved that the body be embalmed and taken to Ceylon in order to give a fitting public funeral as he was the greatest Buddhist leader of modern times. Every effort was made to get his body embalmed but this could not be done as his wish to be cremated was, probably, greater than the united wish of the Buddhists of Ceylon to have the honour of paying their last respects to one of their greatest countrymen. Accordingly the cremation took place at Isipatana in a quiet, simple and dignified manner in the presence of a large number of his faithful disciples and admirers. Among those present were Revs. Bodhananda of Lucknow, Sri Rahula Sankrityayana, Revds. Kittima, Srinivasa, Sasanasiri, Saranankara and the Samaneras, Mr. K. Nusu, Mr. S. Kawai, Mr. Rajah Hewavitarne, Mr. Sri Prakasa, Messrs. Govila, Vedacharya Rudradeo Shastri and Rai Bahadur Pandit Sheo Narain. The bier for conveying the body was beautifully decorated by the Japanese artists and the students of the International Buddhist Institute. The body of Ven. Dhammapala lay in state for two days bedecked with flowers being the grateful offerings of his faithful followers.

The funeral procession started at 2-30 P.M. Everyone present regarded it as a great honour to carry the bier. The procession wended its way towards the Mulagandhakuti Vihara which was the last great work of the departed leader and stopped for a few minutes in front where certain ceremonies were performed such as the sprinkling of Ganges water which was carried at the head of the procession in a silver vessel. Thence the procession walked slowly towards the beautiful mound by the side of the *Jhil* and the bier was taken three times round the pyre which was set up at the place which he had himself selected for his cremation and which also used to be his favourite place of meditation. Exactly at 3 P.M. Rev. Sirinivasa administered the five precepts and Mr. Rajah

Hewavitarne and Brahmachari Devapriya offered to the Bhikkhu Sangha *Pirikara* (gifts) on behalf of the deceased one. This was followed by the ceremony of the pouring of water by the nearest relation of the deceased, while the Bhikkhus chanted the sacred stanzas. This was followed by orations by Sri Rahula and Mr. Sri Prakasa who paid glowing tributes to the great leader. Mr. Rajah Hewavitarne thanked all present for the great sympathy they had shown to the members of the Maha-Bodhi Society by their presence and help in organizing the funeral ceremony. The pyre contained a large quantity of sandal wood and incense. Pure cow ghee in large quantities was poured before setting fire which was done by Mr. Rajah Hewavitarne and Brahmachari Devapriya, General Secretary of the Maha-Bodhi Society, and the persons present watched with tearful eyes, the end of a glorious career. Notable among those who came to express their condolence were Pandit Madan Mohan Malaviya, Vice-Chancellor, Benares Hindu University and Mr. Panna Lal, I.C.S., Commissioner of Benares.

—The Leader.

Twenty five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism, priestly selfishness and the establishment of a synthetic religion, a system of light and thought which was appropriately called Dhamma-philosophical religion.

Dhammapala.

The tendency of enlightened thought of the day all the world over is not towards theology, but philosophy and psychology.

Dhammapala.

When the human mind reaches a higher state of development, the conception of a deity becomes less grand.

Dhammapala.

Devamitta Dhammapala Fund and the Congress of Buddhist Associations and will be placed in a "ransivige" constructed by Mr. Neil Hewavitarne. The "ransivige" will be borne by a tusker supplied by Muhandiram Peter Weerasekera. The trappings and the other necessary paraphernalia of the tusker will be provided by the Fort Puspadana Society.

PROPOSED ROUTE.

The procession will take the following route to Maligakande Temple: MacCallum Road, Parson's Road, Short's Road, Union Place, Eye Hospital Junction, Dean's Road, Maligakande Road to the temple.

The "ransivige" with the casket will be kept on a special stand at the Vidyodaya Pirivena provided by the Sri Kalyana Mitra Upasika Samitiya.

At 3 P.M. a public meeting will be held at the Pirivena when tributes will be offered to the memory of the deceased.

The following sub-Committee was appointed in connection with the decorations on the route of the procession: Messrs. A. E. Goonesinha, E. G. B. Kalyanaratne, W. H. W. Perera, J. A. M. Perera and K. D. David.

The following sub-Committee was appointed with regard to the providing of the "dana" to the priests who would assemble on the 14th instant at Vidyodaya Pirivena: Messrs M. Piyadasa, B. D. Elaris, D. N. Hapugala, J. D. Dharmasena, E. G. B. Kalyanaratne, K. D. David and J. A. M. Perera.

The Joint Secretaries appointed at the public meeting, Messrs E. S. Jayasinghe and A. W. Suraweera, will be associated in both the sub-Committees.

The Secretaries were instructed to write to the various Buddhist Associations enquiring in what manner they proposed to participate in the procession so that arrangements might be made in time. The Committee has made a request that no "pori" be distributed on the route of the procession.

No subscription lists have been issued by the Committee but any voluntary contributions would be accepted by the Hony. Treasurer, Mr. W. E. Bastian, for any particular matter decided upon by those contributing them.

The Committee will meet again on the 8th instant at the Vidyodaya Pirivena.

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MAMMOTH PERAHERA AT KANDY.

The news of the death of the Rev. Devamitta Dhammapala was received with great regret in Kandy, and there were many demonstrations of sorrow.

On Monday morning the town awoke to see all Buddhist households displaying yellow flags in sign of mourning, and cars and buses run by Buddhists carried a similar emblem.

It was only last night that the news of the cremation was received. Word went round that all Buddhist institutions and places of business should be closed to-day, and this morning the resolution was solemnly observed, Hindus too joining in the observance. There was a mammoth Perahera (procession) of Buddhist priests this evening round the town.

PUBLIC MEETING.

The residents of Kandy held a public meeting at Dharmaraja College at 4.30 P.M. on Saturday, April 29 to pass a vote of condolence on the death of the Ven. Sri Devamitta Dhammapala Thero.

The two Mahanayaka Theros of Malwatte and Asgiriya presided. Mr. F. P. Senaratne was elected Secretary.

Speeches were made by the Maha Nayaka Thero, Malwatte, Rev. Attadassi, Messrs. P. de S. Kularatne, W. D. Perera and F. P. Senaratne, extolling the good work done by the deceased in Ceylon, India and the West towards the propagation of Buddhism. The meeting resolved that a telegram be sent to the Hewavitarne family expressing sorrow over the death of Rev. Devamitta.

AT NAWALAPITTIYA.

In spite of the inclement weather, a fairly large gathering of Buddhists assembled yesterday at the recreation grounds on the invitation of the Rev. M. U. Kawiswara, incumbent of the Veluvanaramaya Vihare, to express their feelings at the death of the Rev. Devamitta Dhammapala.

Speeches in eulogistic terms, relative to the work done by the late Rev. Devamitta Dhammapala were made by the Rev. Kawiswara and Messrs. P. H. Abraham Silva, W. P. de Silva and Charles Silva. A day procession was arranged for the 14th instant, with offerings of flowers. A life-sized oil-painting of the late Monk will be taken in the procession, after which it will be left permanently at the Anuruddha School hall. A night procession was also arranged.

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TOMORROW'S MEETING IN COLOMBO.

A special meeting of the Congress of Buddhist Associations will be held on Friday at 5 p.m. at Ananda College to pass a vote of condolence on the death of the Rev. Devamitta Dhammapala and to consider how best the Congress could do honour to his memory.

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BUDDHIST GIRLS' COLLEGE.

At an emergency meeting of the Sadachara Bauddha Kulangana Samithiya held on May 2, it was decided that in view of the great assistance rendered to the Samithiya towards the establishment of the Buddhist Girls' College, Kandy, by the Venerable Sri Devamitta Dhammapala to close the school on Friday May 12 as a mark of respect to the deceased.

It was further decided that a representative body of members should go down to Colombo to attend the ceremonies in connection with the "ashes" which are being brought down and that the members of the Samithiya should observe "Atasil" on Wesak Day followed by a "Pinkama" in the school premises and offer merits to the deceased.

—Ceylon Daily News.

MAHA BODHI.



The Anagarika Dharmapala.

MAHA BODHI.



The "Ransivige", designed after Buddhagaya Temple, in which the casket of ashes was conveyed. Devapriya Valisinha is standing in front.



The casket of ashes being received by the Hon. Sir D. B. Jayatilaka, Kt., on behalf of the Buddhists at the Fort Station. High Priest of Malwatte and Mr. N. Hewavitarne are looking out from the Observation Saloon.

RECEIVING THE ASHES.

PROCESSION NEXT SUNDAY AFTERNOON.

The programme with regard to the reception to be accorded to the ashes of the late Rev. Sri Devamitta Dhammapala was altered yesterday at a meeting of the Committee appointed at the public meeting held at Vidyodaya Pirivena on the 1st instant.

RESULT OF OUTSTATION REPRESENTATIONS.

The altering of the programme is due to representations made by various Buddhist Societies that it was not feasible to organise a huge procession at 8 a.m. on the 14th instant and that it was inconvenient for outstation Buddhists to participate in it.

It was therefore decided yesterday to start the procession from Colombo Fort Station at 2 p.m. on the 14th instant instead of 8 a.m. No alteration was made with regard to the route of the procession.

The public meeting at the Vidyodaya Pirivena will be held at 5 p.m. The Ven. Mahanayake Thero of Malwatte will preside at the public meeting and the speakers will be three bhikkhus representing three Nikayas, the Principal of the Vidyodaya Pirivena, Sir D. B. Jayatilaka, Mr. W. A. de Silva and Mr. C. W. W. Kannangara. Loud speakers will be arranged in the premises of the Maligakande Temple to enable the gathering to hear the speakers. A special sub-Committee was appointed to make the necessary arrangements with regard to the public meeting.

SPECIAL TRAIN FROM POLGAHAWELA.

On the arrival of the Indo-Ceylon train bringing the ashes of the deceased at Polgahawela, a special train will be formed and it will arrive at Colombo Fort Station at about 1-30 p.m. The silver casket containing the ashes will be taken in procession in a specially constructed carriage.

—Ceylon Daily News.

THE ASHES OF THE GREAT DEPARTED ON WAY TO CEYLON

At the request of the Calcutta Buddhists the ashes of the late Sri Devamitta Dhammapala were brought down to Calcutta on the 7th of May. A large number of Buddhists and Hindus were present at the Howrah Station to receive them. The casket was brought in a procession to the Sri Dharmarajika Vihara and placed in the Hall for the public to pay their respects. Hundreds of admirers kept on visiting the Vihara till about 6 P.M., the time fixed for the condolence meeting. The ashes were deposited in the Vihara till the 10th on which date Messrs. Raja Hewavitarne and Devapriya Valisinha were to leave with them for Ceylon where a royal welcome was awaiting. When the ashes were taken to the Howrah Station *en route* to Ceylon similar honours were paid by the public. On the platform a guard of honour was formed by the volunteers of the Bengal Buddhist Association. As the Madras Mail left the Station there were loud cries of "Dhammapalajiki jai", from the crowd.

The party reached Madras Central Station on the 12th morning. Revd. Nilwakke Somananda, Mr. C. Jinarajadasa, Prof. Lakshmi Narasu and other Madras Buddhists and Hindu admirers were present to welcome the ashes of the great leader. After a group photograph had been taken, the casket was conveyed to the Theosophical Society at the request of Mr. C. Jinarajadasa and placed in the attractive little Buddhist Vihara. Later on the residents of Adyar, including Bishop C. W. Leadbeater, paid their respects to the great Buddhist monk. Adyar was the field of Venerable Dhammapala's first labours in India where he came in search of Arahants. It was his home for nearly twenty years during which time he became one of the favourites with the founders. On his finding that Arahants had no place there and, due to the

pressure of Hindu and Christian opinion, the ideals of the Society were changing, he left the place never to return there again. Messrs. Raja Hewavitarne and Devapriya Valisinha were the guests of Mr. Jinarajadasa for the day.

The party with the ashes once again boarded the train at Egmore *en route* to Ceylon. Mr. Jinarajadasa who had been extremely kind and helpful to the party was again at the Station to bid them farewell. At Mandapam Mr. U. B. Dolapihilla met the party on behalf of the Trustees. At Talai Mannar there was a large crowd awaiting the arrival of the steamer. As the party disembarked the casket was taken in a procession and placed in a reserved first class compartment of the train leaving for Colombo. As the train left at 8-30 P.M. there were loud cries of "Sadhu, sadhu" from the Buddhists assembled. The journey from Talai Mannar to Colombo was one great triumphant progress for the ashes. At every important station the train was stopped by special request and thousands of Buddhists came to have a glimpse of the remains of their beloved leader. The great veneration and esteem in which Ven. Dharmapala was held by the people can be guessed from the fact that thousands had been keeping up the whole night for a glimpse of the train. It was 1-30 A.M. when the train reached Anuradhapura and 3-30 at Kurunegala and yet the platforms were one vast sea of heads. Most of the Stations were decorated and illuminated for the occasion.

At Polgahawela the casket was transferred to the special train which was awaiting there. Venerable Dhammapala's relatives and close friends arrived by another special and joined it. At 11 A.M. the combined special left for Colombo. The crowds at wayside stations were so great that the special had to move with great caution and when it reached Colombo, it was late by about an hour where enormous crowds were eagerly waiting for the arrival of the special.

CEYLON'S HOMAGE TO HER GREATEST SON

Unprecedented scenes of religious fervour marked the arrival of the ashes of the late Rev. Sri Devamitta Dhammapala, who died in India, by special train from Polgahawela at the Fort Station on Sunday afternoon.

About 10,000 people took part in the monster procession over 2 miles long which accompanied the ashes enclosed in a silver casket through the principal parts of the town to the Maligakande Temple.

A mammoth public meeting was held later in the day, presided over by the Mahanayake Thero of Malwatte, at which glowing tributes were paid to the valuable pioneer work of the departed monk in the propagation of the Dhamma not only in Ceylon but also in India, the United States and the West.

The precincts of the Fort Railway Station usually present a deserted appearance on Sundays. Yesterday, however, proved an exceptional Sunday and from shortly after 12 noon, crowds from all quarters of the City were seen wending their way to the Station in anticipation of being able to witness the arrival in Colombo of the ashes of the late Rev. Sri Devamitta Dhammapala, who died recently at Sarnath, near Benares. Each tram, bus and train carried a fresh human freight to the scene and by 1 p.m. the crowd along MacCallum Road and on the platform must have numbered 50,000 easily.

ON PLATFORM NO. 5.

Platform No. 5 at the Fort Station presented an animated though restrained spectacle. European Police Sergeants in khaki and wearing riding boots and spurs squatted and chatted not on the seats but on the platform itself while their chargers stood tethered to the iron supports of the roof.

Everywhere were to be seen heterogeneous groups of people talking in low monotones, Buddhist monks in their yellow robes, even Moors in their fez caps, a sprinkling of women, the delicate pinks and greens of their clothes struck a soft note in the kaleidoscopic scheme of colour that is always a feature of cosmopolitan Colombo. Photographers and pressmen rushed hither and thither in their endeavours to secure a coign of vantage early, while a group of Japanese Buddhist monks carrying a striking banner with a curious inscription conversed gravely among themselves in their own tongue heedless of the hubbub around. Everyone however, glanced enquiringly at the station clock, whose hands now pointed to 1-30 p.m., the hour at which the "special" from Polgahawell was timed to arrive.

"Hewisi" (music) was heard at frequent intervals and the crowd was for the time drawn to the other side of the platform from where they watched the processions representing the different Buddhist Associations, clad in white, make their way slowly up MacCallum Road and take up their positions. Last came the four Elephants, two of them "tuskers," who were to take part in the procession.

ARRIVAL OF THE ASHES.

Part of the crowd was still occupied thus when the news spread that the special train had been sighted. A general stampede was immediately made to the other side of the platform, from where in the distance it could be distinguished readily by a large five coloured Buddhist flag in front of the engine and fluttering white streamers along its entire length.

It was quite 1-40 p.m., when the "special" steamed in amid joyous yet restrained cries of "Sadhu! Sadhu!" from the thousands on the platform, which were taken up and re-echoed with redoubled force from other thousands awaiting patiently outside bareheaded in the pitiless afternoon sun.

Heads were instantly bared and the crowd surged

forward towards the long "Observation saloon," in which a passing glimpse revealed a silver dagoba-shaped casket placed in a central position, and the face of the High Priest of Malwatte, besides those of a number of close relatives of the deceased monk.

The train came to a halt almost opposite the group of Japanese Buddhist monks, a number of whom began to thump a low haunting tune with the palms of their hands on fan-shaped pieces of fine plank with inscriptions in Japanese characters on them which they carried in their hands.

A brief interval followed to permit of a photograph being taken of the silver urn containing the ashes against the background of the open carriage door which revealed that the interior of the compartment had been chastily decorated with pure white and coloured flowers, while festoons of silver thread hung from the white ornamental ceiling.

Under a canopy of pale yellow with old gold fringe and tassels the silver casket was next formally handed by the High Priest of Malwatte, to Sir Baron Jayatilaka, as representing the Buddhist public of Ceylon, again amid deep-throated cries of "Sadhu! Sadhu!" in the presence of Messrs. Raja Hewavitarne and Devapriya Valisinha who brought the ashes from India, Mr. Neil Hewavitarne, another nephew of the deceased monk, and other close relatives of his.

Sir Baron Jayatilaka found it impossible at his age to move in the dense crowd, so he in turn handed the casket containing the ashes to Mohandiram Peter Weerasekere who placed the casket and the flower-laden tray in which it reposed, upon his head, amid cries of "Sadhu!, Sadhu!". Then amid tense silence which suddenly fell on the jostling crowd, the Mohandiram led the way, the casket borne on his head, beneath its canopy, to the decorated entrance from the station to MacCallum Road. Cries of "Sadhu!", the muffled beat of tom-toms and the haunting music supplied by the Japanese monks punctuating each step.

MONSTER PROCESSION.

Arrived at MacCallum Road, a procession was quickly formed. It was headed by the Members of the Lanka Industrial Works with an inscription carried aloft across the road; next came a life sized portrait of the late monk borne by representatives of the G. O. H. staff and behind them, representatives of the Maha Bodhi Society. Four elephants followed in single file and next came members of the Bauddha Kulangana Samithiya, the Fort Puspadana Society and a party of "hewisi" players. In the centre was Mohandiram Weerasekera bearing the casket on his head and surrounded by monks of every nationality to be found in Ceylon. In the rear were more parties of "hewisi" players, batches of white-clad women delegates from various associations and lastly the general public in their thousands.

At a given signal, the mammoth procession moved slowly forward, amid the jingle of elephant bells, the mournful dirge of muffled tom-toms, the haunting music of the Japanese "begging friars" and above all the cries of "Sadhu! Sadhu!" from about 70,000 spectators who stood respectfully bareheaded in the grilling sun while the great procession—unprecedented perhaps in the annals of Buddhism in Ceylon—on the first stage of its memorable journey to the Maligakande Temple.

Before taking the turn to Parsons Road, a brief halt was made and the silver casket was transferred from the head of Mohandiram Weerasekera, who had borne it thus far, to a very ornate "*ransivige*", which was drawn by members of the public in relays along the remainder of the route.

IN SLAVE ISLAND.

Along the whole length of Rifle Green frontage were parked hundreds of cars, from which their occupants watched the procession pass slowly by. Through Short's Road, the procession went on to Union Place, the full length

of which was festooned with white paper streamers stretched across the road. Several halts were made in Slave Island to permit women delegates of various Buddhist and social organizations to join the main procession.

Near Liptons' Mills, the procession veered to the left and took the turn opposite the Victoria Memorial Eye Hospital to enter Dean's Road. A striking sight here was a monster pandal bearing two portraits of the late Rev. Sri Devamita Dhammapala on either side with a painting showing the great Vihare at Saranath in the centre. The pandal bore the inscription "Sri Samayanurakshaka Society, Havelock Town."

The whole length of Dean's Road was festooned with tender cocoanut leaves stretched across the street.

AT MALIGAKANDA TEMPLE.

Entering Maradana and following the tram line where all traffic had been brought to a halt, the procession, which had gradually grown to over two miles in length, started upon the last phase of its journey, dense crowds watching it as it dragged its weary length into Maligakande Road and passed laboriously through it. Some idea of the length of the procession can be gained from the fact that though the leading portion entered the temple premises at about 4-20 p.m., the last of it did not reach till about an hour and a quarter later.

The scene within the temple courtyard beggared description. It was one vast sea of heads which overflowed into the roads on two sides of the premises. Not only was the dense crowd bareheaded but also shoe and sandalless even down to women and children.

Over the entrance to the Vidyodaya College and to the left of it hung a large oil painting of the deceased monk in the costume he wore when he was known as "Anagarika Dhammapala." Immediately in front of the entrance was a receptacle specially constructed to house the urn containing



HOW CEYLON PAID HER HOMAGE TO HER GREATEST SON.

Over 100,000 men and women crammed into the compound of the famous Vidyodaya College and the adjoining streets when the ashes of the Ven. Dharmapala arrived there from India.

the ashes. This was a chaste piece of work carried out in blue and silver, open on all sides, with blue silk curtains within. The base of this was covered with "Na" flowers and the whole brilliantly lit up. This was made and presented by the Sri Kalyana Upasika Samitiya.

At about 4.30 P.M., deep-throated cries of "Sadhu! Sadhu!" from the waiting multitude outside proclaimed that the last and most important part of the procession was now in sight. In spite of a strong body of police keeping order at the main entrance to the temple grounds, the crowd surged through from the side entrance and even over the boundary wall.

"*Pawada*" had been laid on the steps leading to the temple premises and over this the urn was reverently borne to the receptacle already described where the Ven. Kahave Sri Sumangala Ratnasara, Nayake Thero and Principal of the Vidyodaya College, received it and placed it in position in the receptacle prepared for its reception amid deafening cries of "Sadhu! Sadhu!" from the dense crowd of spectators who packed every inch of the temple grounds.

MAMMOTH PUBLIC MEETING AFTER PROCESSION.

The public meeting which was presided over by the Maha Nayake Thero of Malwatte was held at 5 p.m.

VEN. KAHAVE RATANASARA NAYAKA THERA.

Proceedings commenced with the taking of 'pansil' after which Kahave Sri Ratanasara, Nayaka Thero of Vidyodaya College, said that it was a remarkable coincidence that the late Ven Devamitta Dhammapala who had done so much for the propagation of Buddhism died on the same month and day as the late Ven Hikkaduwe Sri Sumangala Nayake Thero who is still held in such veneration by the Buddhists all over the world. The late Ven Hikkaduwe Sri Sumangala Nayaka Thero died on Saturday, April 29th in the year 1911

and it was on that same day of the week and on 29th of the same month in the year 1933 that the Ven Devamitta Dhammapala departed from this life. Was not that in itself a remarkable coincidence? It was while the Sri Sumangala Gunanusmarana Sabha were celebrating that evening with a pinkama and Buddhapuja in memory of the Ven'ble Hikkaduwe Sri Sumangala Nayake Thero that they received the sad news of the death of the late Ven'ble Devamitta Dhammapala. The same night about 9-30 p.m., they decided to have the remains brought to Ceylon and with that object they sent a telegram to Mr. Rajah Hewavitarne expressing their wish; but as embalming had failed the remains of the late Ven Devamitta Dhammapala had to be cremated at Isipatana.

The dying wish of the late Ven. Dhammapala was to have his remains cremated and it must have been on account of that strong *adhistana* (wish) of the late Ven. Dhammapala that enbalming had failed.

That seething mass of humanity that had come there that day had come to honour the ashes of the late Ven. Dhammapala. That mammoth gathering was ample proof of the honour and veneration in which the Buddhists held the late Ven. Dhammapala who was a great hero of Buddhism. Nobody had heard or seen such great honour being paid to the ashes of a dead person within living memory. And if they paid that unique honour to those ashes it was because the late Ven. Dhammapala was a great hero who did everything which was humanly possible to uplift the Sinhalese nation, Sinhalese language and last but not least Buddhism.

P. VIJIRANANA NAYAKA THERA.

P. Vijirañana Nayaka Thera who addressed the gathering said that the late Ven. Dhammapala was a person who worked for the betterment of the Sinhalese and for the

propagation of Buddhism with a dogged perseverance. Nothing deterred him. He made headway in every activity which he started and till he saw the fruition of his labour he worked with an indomitable will.

SIR D. B. JAYATILAKA, KT.

The Hon'ble Sir D. B. Jayatilaka said that the leader whose memory they were honouring on that occasion was one who deserved all the homage they could pay him. He was one who had brought to the performance of what he considered to be his duty the strength of character and undaunted courage in the face of obstacles, which made him a leader of men. The awakening of the Buddhists in recent times was inspired by him and the last fifty years of his life had been constantly and continually spent in living up to his famous motto: "wake up, Sinhalese". It was only those who knew the state of Buddhism in Ceylon about half a century ago that could fully appreciate the tremendous amount of work that had been done by the late Ven. Dhammapala. He could not think of any name during the last 150 years whose services to Ceylon and Buddhism would stand comparison with the services of Dhammapala. Before the advent of the Ven. Dhammapala, Buddhists had lacked initiative. To his youthful and determined efforts in the support of the Buddhist Theosophical Society was due a large measure of the success in the field of Buddhist education. Buddhism had been so looked down upon by others in Ceylon that Sinhalese were ashamed of even admitting that they were Buddhists. The Sinhalese people, it could be said, were sleeping then. And if there was one person who strove every nerve to rouse the Sinhalese from their slumbers it was the late Ven'ble Dhammapala. When the late Colonel Olcott came to Ceylon there were only very few Buddhist Schools in the Island. It was then that the late Ven'ble Dhammapala came into the field to work for the propagation of the Dhamma. The late Ven'ble Dhammapala was

then a stripling of about 18 years of age employed under Government. He was the son of wealthy parents. Was it not therefore rather a strange thing to see such a person giving up all his future prospects and devoting the whole of his life to the amelioration of his countrymen and his religion? He did not confine his Buddhist activities to Ceylon only. He was responsible, in a great measure, for the propagation of Buddhism in European Countries and America. The only way in which they could venerate the memory of the late Ven. Dhammapala was by refraining from doing that which the late Ven. Dhammapala preached them not to do and also by seeing to the completion of those works which had been started by him.

Mr. W. A. de Silva, speaking next, said that there had been ample demonstration of the fact that the life work of the late Ven. Dhammapala had not been in vain. He had initiated the movement which had resulted in a definite revival of Buddhism and had carried aloft the torch of Buddhist culture far and wide. The name of Dhammapala would live and, with the perpetuation of his life's work, would also live the age of Buddhist renaissance which he had inaugurated.

Mr. C. W. W. Kannangara, Minister of Education, the next speaker, said that that enormous crowd of people, in which the rich and the poor, young and old mixed together, was remarkable testimony to their appreciation of the labours of one who had rendered to mankind the greatest possible service capable of achievement by any human being towards the welfare of his fellowmen. In the history of nations, it was the crucial moment which produced a great man who was destined to save them from impending calamity.

The Ven. Yagirala Paññananda addressing the gathering on behalf of the Chairman, said that a Dhammapala was needed to be borne to restore that which had been destroyed by a previous Dhammapala. In the 16th century Don Juan

Dhammapala had brought discredit to the Sinhalese nation and caused considerable harm to their religion by his infamous acts of disloyalty and treachery, and in the 19th century had been born Don David Dhammapala who was to win back the lost glory of their religion.

Devapriya Walisinha, speaking next, read the message which, he stated, had been left by the Ven. Dhammapala, before his death, expressing his dying wish to be cremated at Isipathana in Benares and desiring the erection of a three feet high stupa on the spot.

The meeting then dispersed.

—*Ceylon Independent*.

REPORTS OF THE MEMORIAL MEETINGS IN HONOUR OF THE LATE SRI DEVAMITTA DHAMMAPALA

NEW YORK, AMERICA.

A meeting of the Buddhists and admirers of the late Ven. Dhammapala was held in New York to honour his memory.

Mrs. Nettie S. Horch, Vice-President of the Maha-Bodhi Society presided. Mrs. Horch spoke on Dharmapala's life and sacrifices in service to Buddhism and read a cable from Prof. Nicholas Roerich, Honorary President of the Maha-Bodhi Society, sent to Sarnath upon the decease of Dharmapala.

Chanting of the Pali Scriptures was arranged by Mr. K. Kira, Treasurer of the Maha-Bodhi Society.

Mr. Koomar Roy, close friend of Dharmapala during his stay in America, also spoke.

Prof. Robert Hume of the Union Theological Seminary, in whose home Dharmapala stayed, was the next speaker. Prof. Hume brought photographs of Dharmapala.

Miss Chamberlain, who attended Dharmapala during his illness spoke on the personal reminiscences of Sri Dharmapala, while in America.

Mrs. Charles Fleischer read a message from Dr. Fleischer, Vice-President of the Maha-Bodhi Society who was unable to attend the meeting because of illness.

Other speakers included, Mrs. Alfredo de Leon, Secretary of the Maha-Bodhi Society, Dr. Frederick Kettner and the Rev. S. Sasaki, Japanese Buddhist Priest.

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GHOOM MONASTERY, DARJEELING.

An extract from the minutes of the proceedings of the Managing Committee of Ghoom-i-Ga-Choling Monastery held on the 1st May 1933, in the Monastery premises.

The President brought to the notice of the Committee the death of the Venerable Sri Devamitta Dhammapala, Founder and Director-General of the Maha-Bodhi Society on the afternoon of Saturday, the 29th April, 1933, at Sarnath (Benares). The President then narrated in details his work for the last 45 years and how he sacrificed himself for the benefit of the Buddha Dhamma, etc. The Secretary, Mr. A. M. Tshering proposed and seconded by Mr. W. D. Laden La, a resolution was carried unanimously to the effect that this Committee record with the greatest regret the death of the Venerable Dhammapala and highly appreciate all the valuable work done by him for the Dhamma. They burnt 108 lamps, and all Lamas and laymen present offered prayers in the atar for the deceased.

It was further resolved that the Committee expresses their heartfelt sorrow at the great loss to the Society and to his relations and that copies of this resolution be sent to the General Secretary, Maha-Bodhi Society, Calcutta.

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VIVEKANANDA SOCIETY, CALCUTTA.

At a largely attended condolence meeting the following resolutions were passed :—

1. That the members of the Executive Committee of the Vivekananda Society, Calcutta, express their deep regret and sorrow at the passing away of the Rev. Devamitta Dharmapala, the founder and Director-General of the Maha-Bodhi Society, Calcutta, and other Buddhist Institutions, including the newly established Mulagandhakuti Vihara, Sarnath. It was Rev. Anagarika Dharmapala (as he was then known), who, on his return after taking a distinguished part as an Indian Buddhist Delegate to the Parliament of Religions in Chicago, first gave information about the unique success of his illustrious colleague Swami Vivekananda in America. He supplied cuttings from the American newspapers about Swamiji's work and gave a most interesting description of the Swamiji's activities and wonderful influence in America at a large public meeting held in Old Star Theatre Hall.

2. That for all these, the Vivekananda Society feel ever grateful to his departed soul. His was a life simple and holy—consecrated entirely to the propagation of Buddhism in the land of its birth and to bring round the different schools of Buddhism on a common platform. His untiring zeal to carry out this object during his forty years of residence in India will ever stand out as an inspiration to his fellow-workers to carry on his mission. The Maha-Bodhi Society in India and abroad, Dharmarajika Chaitya Vihara, the Mulagandha Kuti Vihara at Sarnath—all these will remain as a standing monument to his great life.

3. That a copy of the above resolution be sent to the Secretary, Maha-Bodhi Society, Calcutta.

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BHIKKHU DHAMMAPALA MEMORIAL MEETING, LONDON.

On the afternoon of the 6th of May, a Pinkama was held at the Mahabodhi Society's Buddhist Mission Head-

quarters in London, in memory of the death of the Founder which took place at Sarnath on the 29th April. Dr. E. M. Wijerama took the chair at the Meeting in the Hall which was adorned with a marble plate let into the wall announcing that it was now called Dharmapala Hall in memory of the founder of the Mission which has its Headquarters in the building. The portrait of Bhikkhu Dhammapala above it was also decorated with a beautiful surrounding frame of red tulips and green foliage.

The first speaker was Mr. Christmas Humphreys who brought to the notice of those present that the deceased Bhikkhu had been induced to give his life to the propagation of Buddhism through the advice given him by Mme. H. P. Blavatsky when he was a young man. He read extracts from many letters which he had received from the deceased through many years, all expressing his determination to do all he could for the promotion of the Dhamma throughout the world. He inaugurated the first Wesak meeting held in England in 1926 at the Mission House in Ealing. For forty years he had worked for Buddhism, and it would be the best possible memorial of his work in England that it should be carried on now without a break, as he would have wished it to be carried on.

Dr. J. A. S. Goonawardena was the next speaker, and gave interesting details of the life of the deceased. He said he was born in 1864 in Colombo, and attended Christian schools where he was much under the influence of the missionaries. But later, in 1884 he joined the Theosophical Society and engaged in the work of establishing Buddhist schools throughout Ceylon, along with other workers of the Theosophical Society, travelling in a bullock cart all over the Island inciting and stirring up the people to initiate Buddhist schools of their own to counteract the activities of the Christian missionaries in their proselytising efforts, through their schools, to convert all Ceylon to Christianity. Later he served for a time in the Education Department of the

MAHA BODHI.



ASHES OF THE GREATEST SINHALESE ON THE BALCONY OF THE
COLLEGE HALL.

*All the High Priests of the three Nikayas and leading citizens
were seated on the balcony. Raja Hewavitarne is sitting in the
immediate front.*

MAHA BODHI.



THE VEN'BLE DHARMAPALA AT THE OPENING CEREMONY OF THE
MULAGANDHAKUTI VIHARA, 1931.



ASHES OF THE GREAT DEAD AT SRI DHARMARAJIKA VIHARA, CALCUTTA.

Sri Devamitta's nephew Raja Hewavitarne is on the right close to the Casket.

Ceylon Government, but soon resigned. In 1891 he visited Buddha Gaya and was painfully moved by the signs of decay in that holy place of Buddhists, and moved by a resolve to recover it for Buddhism from the hands of its owner, a Hindu of the Shaivite sect. To this end he started the Mahabodhi Society and next year, 1892, started the *Mahabodhi*, the monthly organ of the Society, which had continued to appear ever since. In 1893 he went to the Chicago Parliament of Religions as the representatives of Buddhism, and on his way back at Honolulu met Mrs. Foster, a Hawaiian lady of wealth and standing who was much impressed by his exposition of the Dhamma, and the few words of personal advice he gave her upon the following of it. Ten years later his words bore fruit in a contribution by her of money towards the starting of a school at Sarnath, and this was followed by the magnificent generosity towards the Society which has made possible the Mission in England, as well as many other activities of the Society, including schools and hospitals and colleges.

In 1915 the deceased was interned in Calcutta at the request of the Ceylon Government by the Indian authorities, as the former, though quite mistakenly, thought his presence in Ceylon would be a danger to public peace. In 1922 he was allowed to return to Ceylon, and with money provided by Mrs. Foster, launched the Buddhist Mission to England against considerable opposition among his compatriots and fellow-religionists in Ceylon. In 1931 he became a Bhikkhu, being ordained so at the *Sima* in the grounds of the Mula-gandhakuti Vihara, which was the first ordination of a Buddhist Bhikkhu on Indian soil that had taken place for seven hundred years. Thus the last wish of his life was gratified.

He was a strong character of great independence of thought to whom more than to any other was due the present revival of the national character of the Sinhalese. He was absolutely fearless in his denunciation of what he regarded

as a weakness in his countrymen's thoughts and ways, and sought to restore to them their pride in their own religion and civilisation, and with considerable success. The other great desire he had was to restore Buddhism in India to the place it once had occupied. This wish also seemed to be in fair way to fulfilment, there being now a very considerable degree of interest manifested in India in the doctrine of the Buddha, as a possible solution of the untouchability question. The adoption of Buddhism by India as a whole was always in the deceased Bhikkhu's thoughts. He was a great man with great ideas which he gave all his life to trying to carry out, devoting all his patrimony and powers to the cause he had espoused in his youth, up to the very end of his life. He was an example to all Sinhalese ; and the speaker feared that there were no more like him now, to be as fearless and outspoken in the denunciation of wrongs among themselves or elsewhere.

Miss Lounsbery, of Paris, who next spoke, said that the deceased was indomitable in carrying out his ideas for founding a Mission in England, in defiance of all the opposition he encountered. This was the keynote of his character, fixed determination and dauntless will to say what he had thought right, and do what he considered needed doing. Many of his own countrymen told him that Europeans were incapable of properly grasping and applying the profound teaching of the Buddha and its mild precepts of compassion and kindly behaviour and non-grasping. But the late Bhikkhu determined that they should at least have a chance of knowing something of the Buddha's teachings from the lips of ordained representatives of the religion, before they rejected it if they should choose to do so. And the result was the Hall in which they were then meeting, and the many expositions of the Teaching which had been delivered there for the benefit of as many of London's population as cared to come and listen. In Paris they also were much indebted to him for founding the London Society, for from London

they had obtained much help in carrying on their work in Paris of presenting the doctrines of the Buddha in their genuine, unspoiled form, to the best minds in Paris, through being able to get the Bhikkhus in London to come to Paris from time to time, to deliver their message there in the Yellow Robe of the Buddhist Order of Bhikkhus. This they were grateful for to the deceased and to all his family who had deserved well of Ceylon, and of Europe too, for their interest in, and devotion to, the Buddhist cause in both continents, Asia and Europe.

Dr. de Zoysa, who next spoke, said that what struck him most about the deceased was his humanity, in the sense that he was not like some religious people who seemed to lose their touch with ordinary human beings in the intensity of their religious feelings. The deceased was not like that, but was full of humour, and on occasions could hit off the little weakness of his fellows in a few witty words. Sometimes these words were rather barbed, and so he made some enemies ; but those who knew him best knew that he bore no real malice notwithstanding the sharp words he sometimes dealt out to those whom he thought deserved them. He was a really devoted man, and at the very outset of his life had surrendered a Government position and given up all thought of amassing worldly wealth in order to lay up the wealth of good Kamma, of good action designed to promote the welfare of his countrymen in every way, social and religious. He was thoroughly national in all his feelings, a true patriot, perhaps the last of the patriots of Ceylon. His greatest praise was that he was never in the least likely to be offered a knighthood by the Ceylon Government, and still less likely to accept it, if it were offered.

The last speaker of the evening was the Ven. Ananda Kausalyayana, who told the meeting that he could remember the three or four times when he had met the deceased, very

distinctly. It was just before he became a Bhikkhu, in 1928. At the time of that first encounter, the deceased had talked of nothing but the Mission in England which obviously occupied all his thoughts. He thought his outstanding characteristic was determination and strength of will. He remembered seeing him again when he was very weak and ill. Yet all the time the Parittas were being chanted, he remained in one fixed position without moving, so that it seemed as if he must be upheld and supported by some super-earthly power to do what few quite healthy people could do, remain in one position for so long a time without moving. The last time he saw the Bhikkhu Dhammapala was at the opening of the Mulagandhakuti Vihara when he was obviously filled with joy and satisfaction at seeing this memorial to Buddhism at last completed and standing on Indian soil as a witness to the religion that had had its rise there, and which he ardently desired should again have a flourishing home there. To this end he had devoted all his last days, dying there in the Vihara he had erected in the land of the Buddha.

The Chairman of the meeting now summed up all that had been said by the speakers of the evening in saying that the best memorial they could now raise to the memory of the deceased would be to carry on with greater vigour, and not allow to perish, the various activities he had set on foot during his lifetime, and particularly for those present on that occasion, to carry on unimpaired the Mission to present Buddhism to the people of England which they were now carrying on solely because of the efforts of the deceased during his lifetime to establish such a Mission, despite all discouragement and opposition. If his determined will inspired them to do so, that would be the thing that would best please him, when he again returned to earthly life. He advised all present to take away with them from their meeting that day the memory of a dauntless man who had

lived his whole life in pursuit of one aim, the spread of the Dhamma.

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SRI DEVAMITTA DHAMMAPALA MEMORIAL MEETING, CALCUTTA.

A meeting of the citizens of Calcutta was held at the Sri Dharmarajika Vihara on Sunday the 7th May at 6 p.m. to pay their tribute of respect to the memory of the late Venerable Sri Devamitta Dhammapala. In spite of the inclement weather the hall was packed with a distinguished gathering. The Hon. Mr. Justice Manmatha Nath Mukherji, M.A., B.L., presided and glowing tributes were paid by the speakers to the great leader who had brought about the Buddhist renaissance in India.

After the reading of messages, the President invited Mr. M. Hara, Consul for Japan, to say a few words.

MR. M. HARA, CONSUL FOR JAPAN.

Mr. Hara in the course of a short speech said that the death of the Venerable Devamitta was an irreparable loss to the Buddhist world. Personally he had lost a sincere and valued friend whose infinite kindness he could never forget.

MR. SACHINDRA NATH MUKHERJEE, M.A., B.L.

Mr. Sachindra Nath Mukherjee :—On this solemn occasion when we are assembled here to-day to mourn the loss of Devmitta Dhammapala, I am irresistibly reminded of the day of the passing away of Goutama Buddha, two thousand and five hundred years back. That was a day of universal mourning. That was a day when the world was overcast with a dark shadow. That was a day of despair and desolation for the humanity at large. That day—from the sky, from the winds, from the depths of Nature there rang out a huge and piteous wail—"Alas! Lord Tathagata is gone ; the Light of the world is extinguished." To-day my mind is carried back to that day in the distant past. Sri Devamitta Dhammapala is no more. He has passed away. A great

light has been extinguished. He was the light of Asia. Wherever there was despair,—he appeared with the message of hope. Wherever there was darkness, ignorance,—he held aloft the torch of knowledge. That was the mission of his life—a life of magnificent epic service and sacrifice.

What is that life? He was the son of a rich Ceylonese and might have rolled in wealth. But he spurned wealth and gave up all considerations of material enjoyment. From his early boyhood his imagination was fired by the life and teachings of Buddha. He was inspired with great ideals and decided to dedicate himself to the service of suffering humanity.

For long forty years I had the good fortune to know him. When he first came to Calcutta he was only twenty. He was introduced to the late Narendra Nath Sen, Editor of the *Indian Mirror*. Mr. Sen was very quick to find out the flash of brilliance in him and it was mainly due to his help and influence that Dhammapala was able to soon find himself a popular figure among youngmen of Bengal. For him it may be truly said that it was a case of *Veni Vidi Vici*. Yes, he came, he saw and he conquered. He conquered the mind of young Bengal by his charming personality, by his fiery faith in what he believed to be true and above everything by his great love for all. Those were days of great excitement. He was a gifted speaker and he addressed meetings which were always largely attended by students who all listened to him for hours in rapt attention.

In 1891 he founded the Mahabodhi Society in Calcutta. It was housed in the premises of the late Babu Sarat Chandra Das who was the first Bengali explorer. From this year began the active life of Dhammapala. And to-day you all are aware of the great results achieved through his ceaseless efforts, his tremendous energy, his undying faith in the cause he represented and his passionate regard for the ideals of Lord Buddha. At the present day the Mahabodhi Society has its branches all over the world.

Anagarika Dhammapala's life was crowded with activities. His love for India and Asia was great. He loved every particle of dust of Hindusthan because he believed that it had been sanctified by the touch of Lord Buddha's feet.

The greatest achievement of Dhammapala's life is the renaissance of Buddhism in the East. And that is why I began by saying that this solemn occasion reminds me of the day on which Lord Buddha passed away. And that is why we all mourn his loss to-day. But he cannot be dead. He has left his imperishable spirit behind and that will perennially inspire us all.

Dr. Benimadhab Barua:—Mr. President and gentlemen, it pains me and I think it pains us all and pains the whole of humanity to speak of a great leader like Anagarika Dhammapala as dead. You have been rightly told by the speakers this evening that he is dead in body but he survives in spirit. Surely, this is not the occasion for discourses on Buddhism. To-day is an occasion when you and I and all should ponder over the great issues that are waiting for solution. The issue is very great indeed, and if we are really indebted to this great spirit we must consider whether we have a right to exist or not. I draw your attention to that issue. Now you all are talking everywhere about Buddhism, its greatness, its message, its lofty principles and other things. But are you at all serious about it? All over the world there are serious efforts at making new researches. You can see how the Europeans, Americans are collecting all sorts of rare manuscripts for carrying on researches. But what are you doing here? The issue has been raised whether Buddha was really great or it is the people who made him great. If you are true Indians, you have to brave that question courageously. We have come to pay our homage not to a body but to a spirit which is never to die, which is ever to be reborn. His was no doubt a dedicated life. The cause he espoused has been symbolised by Mahabodhi. What is Mahabodhi? It is a great tree. What does the symbol

mean? Now that tree is a living symbol. In India, in Ceylon, in Tibet and in all parts of the world where Buddhism is spread, it speaks of one thing, namely, the triumph of humanity. The real problem which confronted Buddha and his disciples is how to vindicate the claim of humanity over the world.

It has truly been said that Anagarika Dhammapala represented the spirit of Buddha, the spirit of Buddhism and that all his services reflect the heart of Buddha as in a mirror. Every word that Anagarika Dhammapala uttered, every action that he undertook was an expression of the true spirit of Buddhism. He represented the cardinal principle of Buddhism—the principle of energy.

For the last time he told us that he would be reborn. I shall never forget that great occasion when addressing the audience from this pulpit he said, "Although I may spend the whole of my life in preaching Buddhism in India, I may not be successful. But I am not discouraged." He further said, "I shall be reborn for millions and millions of times till I am successful in my mission." That was Angarika Dhammapala. No great man looks upon death as an eternal thing. Every true worker of humanity dies only to get rid of the worn-out body in order to have an energetic body.

You are all praising Anagarika to-day but you are not sufficiently thinking about one thing in this great man. Do not think of his greatness only. If you claim that Dhammapala was really great, you will have to realise that Dhammapala was a sad man. He dies in a sad manner. He could not see you sufficiently conscious of the dignity of a man. He did not die a happy man and so he wanted to be reborn and reborn. If you really love Dhammapala, if you really claim him to be a great man, then you must be as he desired you all to be. Be strong in health, strong in spirit, strong in energy so that you can realise that you are human beings and nothing but human beings.

Mr. J. Chowdhury :—It is a day of mourning not only

for India but for the whole world. Devamitta Dhammapala was what might be called a '*Dikpal*'. If he brought about the renaissance of Buddhism in the East, I may add that the salvation of the world depends on the renaissance of Buddhistic doctrine. That is why I have come here to pay my tribute to this great soul. If Buddhism is forgotten in the land of its birth, it is a great pity for us all. But it has not been forgotten. It has been assimilated in the life and philosophy of India. It might be forgotten for the general public but a philosopher who carries on research can realise the great wealth that lies in the Hindu scriptures. It is for popularising that that he undertook the great mission of his life. He came from Ceylon to propagate that throughout the world. He said "My religion is nothing else. My religion is this—there is suffering in this world and there are means of alleviating this suffering, that is by preaching the message of Buddhism."

What do we find to-day? The present-day world is full of suffering—suffering from one end of the earth to the other. Alleviation of these sufferings is the essential doctrine of Buddhism. We find all over the world that nations are flying at each other's throat. A powerful nation wants more power and thereby oppresses the whole world. That is the present religion of the whole world. What is all this due to? Each is scuffling for wealth, scuffling for power. This is only "Himsa". What is the result of this all? America amasses the world's gold in her coffer—what has become of that gold? People of America are suffering from starvation. They are taking food from dustbins. This is the result of greed. War will never bring about salvation. Neither warfare nor industrial regeneration will bring about the salvation of the world. If "Himsa" gets ascendancy over "Ahimsa", there will be no peace in the world. Scientists boast that they will conquer the world. They are manufacturing bombing 'planes and what for? For killing mankind. Is it called civilisation? I call it a great shame,

a great disgrace. Salvation lies in the path chalked out by the great Goutama Buddha.

There was darkness before. Do not be afraid. Do not be afraid of this darkness. There are rays of light from the East and Dhammapala only brought the first rays of light in this darkness. It is through Buddhism that humanity will attain salvation.

You hear now-a-days about untouchability and Harijans. But it is like putting the cart before the horse to say that you can do away with untouchability without changing your religion. You must preach the message of Buddhism from door to door if you want to remove untouchability from the country. It was a religion of humanity that Buddha preached on earth. There was no untouchability in his religion. To him whole mankind was one. If you want to discard this religion which is the source, which is the inspiration of all other religions, all other modern laws in the world, it is a great shame for India. Up to this day Buddhism has the greatest number of followers. It is the greatest religion of the world. It has the largest number of devotees. How did it happen? Buddha had only sixty disciples. He asked them to go forth all over the world—east, west, north and south. It is these preachers who converted people to Buddhism. The missionary system of Christianity is the outcome of Buddhistic missionary system.

In paying my last homage to the illustrious dead I fervently appeal to you all to co-operate in the great work that he began and in which, I feel sure, you all have confidence.

Mr. Sailesh Chandra Sen :—I am afraid whether you can really survey a great life of over forty years of missionary work and more years of hard study, I mean 'Sadhana', in the course of an hour. Just now it has been said that this great man, like any other great man in the world, did not die in peace and that he expressed his desire to come here many times more to see his mission successful in

all respects. Really it is very difficult to understand what is meant by this. But if you, my friends, go and try to study this great life closely, I assure you, you will find that it is full of complexities. But at the same time you have no chance whatsoever to miss the link which is his great love for the country and his religious hunger. I believe that after Asoka the Great, no man did more for the cause of propagation of the doctrine of Lord Buddha than did the man whose loss we have come to mourn this evening.

I tell you one thing more. He will for ever be remembered as a servant of humanity and a faithful disciple of Lord Buddha—the outstanding glory of India.

Bhikkhu Lokanatha said :—Rev. Dhammapala has passed away. But his missionary spirit still lives and works. Remains of Dhammapala have arrived at Calcutta and the spirit of Dhammapala has arrived at the same time from Rangoon to Calcutta. Since you have spirit and remains of Dhammapala why we should mourn his loss? I wrote a book last year for establishing Sangha in the West and in this book I said the following words 'We want 10 lion hearted Dhammapalas. Dhammapala was the Sun of Ceylon.' I heard the news of his death while we were on our way to Calcutta and I was thinking all along that since we were all walking into the footsteps of Mahakasyapa, Dhammapala's body would remain. Mahakasyapa was far away when Lord Buddha died. His body was put on pyre but did not burn until Mahakasyapa arrived there. So I thought that the body of Dhammapala would not burn so long we did not arrive at Sarnath. But unfortunately this was not the case. His body was burnt to ashes and we realised that this was possible because Rev. Dhammapala was not yet a Buddha.

Now Rev. Dhammapala has passed away. He fought for Buddh-Gaya temple. We must also remember that the temple was not in order. No doubt we must have the mental Bodh-Gaya temple but for that we must not ignore the material Bodh-Gaya temple at Gaya. We must see that we

get it in the natural way. The Mahant of Bodh-Gaya temple is now trembling because he is getting the report that so many lion-hearted volunteers are now going to Bodh-Gaya to seize the temple. The material temple has already come to our heads.

Rev. Dhammapala was an experimentalist. He knew that he was not perfect and therefore he experimented again and again. He was one of the greatest men because he was conscious of his imperfection. Rev. Dhammapala built so many temples here. He wanted living bricks and mortars and living temples as well. Lord Buddha had no temples when he began to preach his religion. He lived travelling in valleys and open space. Rev. Dhammapala realised this spirit and therefore wanted only living bricks and mortars. He loved the expedition. As a matter of fact he said that I may take any number of his disciples, and his chief disciple in reply asked him who would take charge of the temple and other properties. To this Rev. Dhammapala replied "even a durwan look after them". His heart and soul was in this movement and he realised the efficiency of modern missionary work. He could no longer bear the miserable body and therefore wanted to change it for a new body and this desire was responsible for his death earlier than we expected. He wanted to be born 25 times for the cause of the religion of Lord Buddha ; let us remember that and let him be born again and again until Buddhism is again the universal religion.

The Hon'ble Mr. Justice M. N. Mukerji:—Time has come when I must try to close this evening's mournful function with a few words of my own. After the speeches that you have heard it is not necessary for me to make a very long speech. This is not the occasion when one need take an accurate survey of the great benefits which the great man conferred upon humanity in general nor is this the occasion when one should try to compare the tenets of one religion with those of another. This is the occasion when it is only

fitting that we who have assembled here, should combine together for the purpose of paying homage to his memory and also for telling each other how much we have learnt from him. And it is for us to take up the work which has been left unfinished and it must be carried out to its completion in order that his last wish may be fulfilled. The best way in which we can respect the memory of a man is to take his mantle and to do his unfinished work. And that is the purpose for which we have assembled here. He is not dead. His mortal frame has passed away. But his spirit remains. His spirit will enliven us and goad us to the destination which he had foreseen and which he had left for us. That, of course, is not a new thing. That idea is peculiarly Eastern and all the Eastern Religions are saturated with the idea in themselves that death does not destroy the individual. The Geeta says :—"Vasānsi jīrnāni yathā vihāya, navāni grnhāti naroparāni, tathā sarirāni vihāya jīrnanyanāni sanyāti navāni dehi." "Just as you cast off a piece of worn-out cloth and take a new one, so you, human beings when you die, you do not lose your identity. You cast off the old body and take up a new one". But still we must be sorry—for the simple reason that the goodness, the greatness of the man is no longer before us. There is not the slightest doubt that during the time that he will be absent from us—however short that may be—his work will suffer. It will be a sad day if somebody cannot be found—somebody who would be approaching all his greatness and glory in order to keep up the torch burning—the torch of Buddhism that he lighted for the benefit of his countrymen. It cannot be gainsaid that when he came Buddhism was forgotten in this country. I am not entering into the causes of it. It is not for me to apportion the blame. But it is a fact that when the great Anagarika Dharmapala with his mission came out to India, quite at an early age, for the purpose of furthering the cause of Buddhism, it was not in the ascendancy, it was not in that plane of glory where it is now. With his indomitable courage, with his fiery faith

accompanied by his personality and sweetness of temper and with his unflinching regard for what he considered to be right, he succeeded in carrying out the mission of his life—he himself might not say but we must say—to a large extent. He succeeded in preaching the faith which really belongs to this country.

Ladies and gentlemen, I had the proud privilege of knowing him for the last eight or nine years. And I can tell you only this that I had not in my life come across a human being of the type of the great Dhammapala (cheers). Such greatness, such goodness, such love for truth, such earnestness, such youthful vigour even at an old age, such conviction that he entertained of the goodness of the cause that he had taken in his hands, is a thing the like of which I had not seen anywhere (cheers). Two or three days before he left Calcutta for good, he wrote to me a letter making certain requests. I saw him. He was not then in the best of health. I saw him here in this building and we were closetted together for three or four hours. We went over various matters. I told him that he should not leave Calcutta in that state of health. He smiled and said "You do not ask me to do that. I want to die at Samath and want to die to come to this world at least once again and to see that my work is carried on more ably and efficiently." He was so affectionate with me that night! He spoke to me about the history of his life, about the light that came to him when he was quite young—the light under the guidance of which he was able to forsake wealth, family and everything, just as much as Buddha himself had done.

Notwithstanding all my knowledge of spiritualism—I mean the little knowledge that I possess—notwithstanding the fact that I am perfectly satisfied with Lord Srikrishna's words that death is only a change—I tell you I am sincerely sorry that that great man has passed away so soon. He may come back. We are assured here that he will come back and we have been also told that he has already been born again in

the meantime—but even then we should be sorry, for who is there to carry on the work during his absence?

I appeal to you, my friends, I appeal to you all to forget all differences. It is differences that ruin our country and our cause. I appeal to you to stand together as a solid mass of humanity, determined to carry on the work which has been left unfinished by Devamitta Dhammapala. If you are determined to do, even in the smallest measure, the kind of work that he used to do, if you are determined to live the noble, saintly life that he lived, I shall know then that you have paid your real tribute of respect to his memory. Otherwise memorial meetings and votes of condolences seem to me absolutely wanting in spirit. This is mockery and perhaps worse than useless. I am perfectly sure that you are actuated by a far nobler desire, that is to say, a desire to honour his memory by serving the cause which he stood for. With this object in view I have been charged with placing before you two resolutions. I would ask you to accept them standing:—

“That this public meeting of the citizens of Calcutta expresses its profound sorrow and loss over the death of the Founder of the Maha Bodhi Society, Bhikkhu Sri Devamitta Dhammapala, whose services for forty years in reinstating Buddhism as a vital force in the land of its birth, India, and his missionary activities in popularising and awakening interest in Buddhism the world over, entitles him to be remembered as one of the greatest men and oriental missionaries of this century.”

“That this meeting resolves to perpetuate his memory, in a befitting manner, in recognition of his lifelong services in the cause of religion and self-sacrifice, by raising a fund which would be utilized by a committee selected for the purpose with Justice M. N. Mukerji as President.”

On behalf of the Society and Mr. Raja Hewavitarne Mr. Devapriya Valisinha thanked all present and those who had sent messages of sympathy.

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CORPORATION OF CALCUTTA, CALCUTTA.

At the meeting of the Calcutta Corporation held on Monday, the 8th May, eloquent tributes were paid to the memory of the late Sri Devamitta Dhammapala. Mr. Santosh Kumar Bose, Mayor of Calcutta, presided.

Councillor Madan Mohan Barman said that Devamitta Dhammapala was the son of a rich man but he renounced all wealth and devoted his life to the service of suffering humanity. As a mark of the citizens' respect to his memory, he proposed the following resolution (See page 247).

Councillor Yakub seconded.

Associating himself whole-heartedly with the resolution, the Mayor said that Dhammapala carried the torch of Indian civilization throughout the length and breadth of the country. His services were not only confined to religious meditation, he was also a man of work. The practical turn of his mind manifested itself in the shape of the magnificent temples which he built all over the world. These would ever remain as a standing monument of his personality.

The resolution was carried all standing.

On the motion of Councillor S. C. Sen, the meeting was adjourned out of respect to the deceased.

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CHITTAGONG BUDDHIST ASSOCIATION.

The following resolution was adopted in solemn silence :

"That this meeting of the Chittagong Buddhists places on record its sense of deep sorrow and irreparable loss to the Buddhist world by the sad demise of the most Venerable Devamitta, founder of the Maha-Bodhi Society of India, and of various other Buddhist religious establishments in India, England and America, as also its grateful recognition of his unflagging zeal in the cause of the spread of Buddhism throughout the whole world."

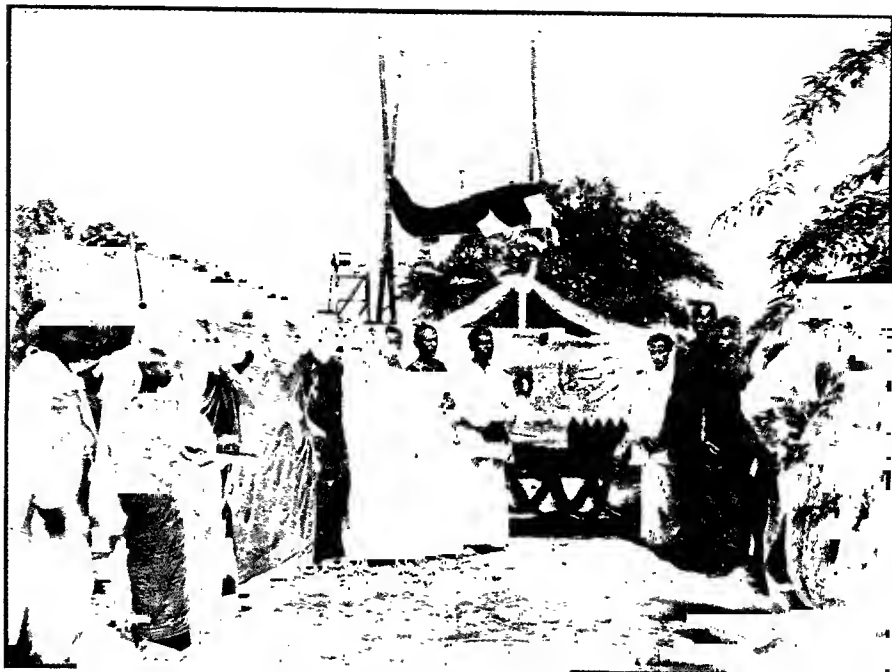
"Resolved that a copy of the resolution be forwarded to the mother of the late Devamitta Dharmapala."

President,

U. DHAMMAWANSA,

Buddhist Association, Chittagong.

MAHA BODHI.

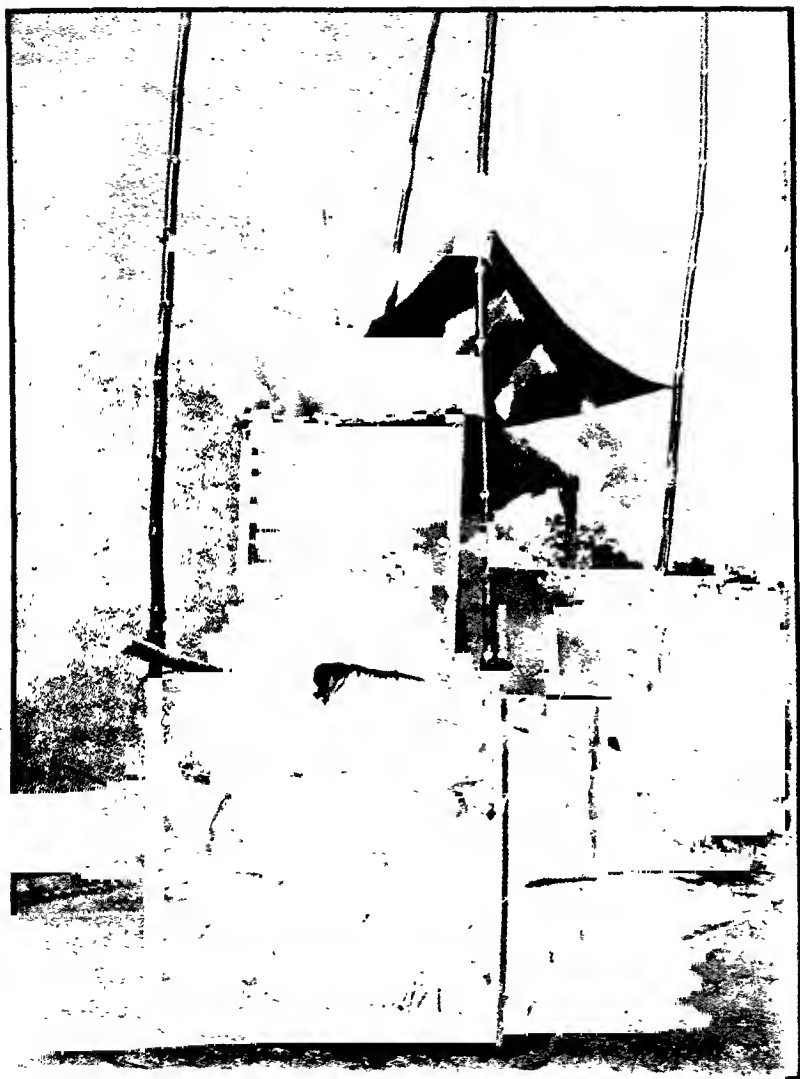


THE MORTAL REMAINS OF THE GREAT DEAD AT THE CREMATION GROUND.



ANOTHER VIEW OF THE UNPRECEDENTED CROWDS IN FRONT OF THE VIDYODAYA COLLEGE WAITING TO HEAR THE SPEECHES MADE FROM THE BALCONY OF THE COLLEGE HALL.

MAHA BODHI



THE FUNERAL PYRE.

CHITTAGONG BAUDDHA SAMAGAMA.

Extracts from the proceedings of the Special Meeting of the Chittagram Bauddha Samagam held at Matrimandir, Chittagong on 3rd May, 1933.

"It is resolved that 'Chittagram Bauddha Samagama' expresses its profound sorrow at the demise of Rev. Dhammapala, the greatest Buddhist and one of the greatest men of the world, and Founder and Director-General of the Maha-Bodhi Society, who sacrificed his life for the revival of Buddhism in Ceylon, India and the whole world, and whose monumental works—Dhammarajika Chaitya Vihara and Mulagandhakuti Vihara—and several missionary societies in the East and the West have made him immortal."

"It is resolved that the President of the Samagam do wire to the Principal of the Vidyodcya College, Colombo, to this effect.

It is further resolved that a public meeting be called on Wednesday next in honour of the greatest Buddhist, in the Chittagong Town Hall under the presidency of Mr. Moumein, M.L.C. late Commissioner of Chittagong Division or Poet M. Nazrul Islam whoever is available."

As Buddhism acknowledges no caste system, and admits the perfect equality of all men, it proclaims the universal brotherhood.

Dhammapala.

Buddhism advocates universal peace amongst nations and deplors war and bloodshed. Buddha advocates arbitration instead of war.

Dhammapala.

THE VEN'BLE SRI DEVAMITTA DHAMMAPALA

[*A Short Life-sketch*]

BY SRI CHANDRA SEN, M.A.

Sri Devamitta Dhammapala was born in Colombo in 1864 on September 17. His parents were well-to-do members of the Sinhalese Buddhist community which was then fast decaying. Christian missionaries of all denominations had been trying ever since 1818 to add Ceylon to the Christian faith. Inducement of worldly prosperity often proved a sufficiently strong motive for conversion to Christianity and Sinhalese villagers went about the Island evangelizing on a pay of Rs. 20/- a month which was in those days thought to be a considerable sum. Children born of Buddhist parents had to be taken to a Christian baptism with a view to legalising their birth. Although Sri Devamitta was not baptised, the Christian influence was so great that he was named Don David. His family surname was Hewavitarne. Later it proved to be a title of distinction. The Hewavitarne have been leaders of the public in Ceylon now for more than a generation. Buddhism was at a very low ebb at the time of Sri Devamitta's birth. There were no shrines in Colombo where the Buddhists could worship on ceremonial occasions. They had to go to Kelaniya to take the *silas* on fullmoon nights. The atmosphere was so hostile to the Buddhists that they were often at pains to pass as Christians when they appeared in public. It needed moral courage to avow oneself a Buddhist.

As a small child Sri Devamitta attended a Girls' School. The students there were mostly Burgher girls. When he was six he joined the St. Mary's School. He remained here for two years. Bishop Hilarion Sillani once paid a visit to St. Mary's. Sri Devamitta was asked to kiss his ring. Too

young to disobey, when he showed his readiness to comply, the Bishop gave him his hand to kiss instead. From 1872-1874 he studied at a private Sinhalese School. Sinhalese alone was taught here. The instruction received at this school later stood him in good stead. It was at this time that the famous Panadure controversy between Bhikkhus and Christian missionaries was held. Its issue was a triumph for the Buddhists. The Christian missionaries had to acknowledge their defeat to the Bhikkhus. News of this event was afterwards carried to America by Dr. J. M. Peebles with far-reaching results.

In 1874 Sri Devamitta went to school to St. Benedict's College. His teachers were Brothers August, Daniel, Joshua, Cassion, and a Sinhalese Catholic. It was the custom at this School to offer short prayers to Virgin Mary every half hour. Sri Devamitta who loved flowers very much won the favour of the Brothers by the part he played in decorating the College Chapel with sweet flowers on special days. He brought them from his father's garden where they grew abundantly.

When Sri Devamitta was nine years old he took, at the instance of his father, the vow of a Brahmachari for twenty-four hours only. This initiation made an abiding impression upon his tender mind, and might have influenced him in shaping his subsequent career. His father told him that he should eat little and sleep short hours to become a true Brahmachari. He was from the very beginning of a mystic, religious temperament, and the vow of the Brahmachari meant for him far more than a passing experience. Even as a child Sri Devamitta fasted with the members of his family on the Full Moon Days, and spent the twenty-four hours in those acts which strengthened and purified the mind. He was very fond of his mother, and to the end he retained a deep affection for her. He read or recited to her passages from Buddhist scriptures and was rewarded by her with those sweets he loved. His mother was a great influence in his

life and it was from her that he inherited those natural sensibilities which produced in him a horror of human suffering, and made him so anxious to relieve it.

In 1876 he was sent to a boarding school belonging to the Church of England. It was situated at Kotte seven miles from his home. The missionaries tried systematically to establish the inferiority of the Dhamma in their sermons and private talks. Sri Devamitta daily attended Church. The Rev. R. T. Dowbiggin conducted the service. He had to recite portions of the Bible as part of his daily lessons. In this way he acquired a thorough knowledge of the Scriptures. Some of the teachers at this establishment took liquor openly, and indulged in shooting birds. These acts were against the religious instruction he had received at home. Sri Devamitta could not reconcile himself to this "depravity" of spirit.

One of his class fellows died at this school. The teacher invited the students to stand round the dead body and join in the prayer. Sri Devamitta was only 12 at this time but even now he was completely fearless. He looked at the faces around him and at his classmate lying so still on the bed, and in a moment it flashed through his mind that man's prayer was the product of fear, and his whole being revolted against it. Thus he achieved his freedom and entered into possession of that courage which never left him.

He became a keen student of the Bible which he read for pleasure neglecting the usual school studies. He did not, however, read uncritically and found much in the Scriptures to which he could not agree. When the authorities came to know of his attitude they threatened to turn him out of the school.

Sri Devamitta left this school at the end of two years and a half. The food he was getting did not suit him and he was steadily losing weight. Besides this, once a pamphlet on the Four Noble Truths was snatched away from his hands and thrown out of the window by a missionary. This into-

lerance must have galled his spirit and sowed in his mind the seeds of discontent with such mean tactics.

His father did not consider him fit for work before he had a holiday at home to recover his health. He rested for two months after which he went to St. Thomas's Collegiate School which he attended from 1878 till 1883. On the way to this School was situated Megettuvate Hamuduruvos' Temple and on Saturdays he went there for worship.

This was the turning point in the life of Sri Devamitta. At the temple he heard of the establishment of a Society in America for the promotion of Universal Brotherhood on the basis of oriental philosophies. The founders Col. Henry S. Olcott and Madame Blavatsky wrote to the priest Gunananda and High Priest Sumangala to express their happiness at the victory of Buddhism in the Panadure controversy. They gave an account of the Theosophical Society which they had started in 1875, and offered to come and work in the cause of Buddhism. These letters were rendered in Sinhalese and were circulated throughout the Island. The news made a great stir wherever it spread. The ideal of Universal Brotherhood filled Sri Devamitta with enthusiasm and he eagerly read '*The Theosophist*' for every detail of the work being done by Col. Olcott and Madame Blavatsky. They landed in Ceylon in 1880 and were accorded a royal reception. Sri Devamitta attended a meeting where they spoke, little suspecting that four years later he would go to Adyar with Madame Blavatsky in spite of the opposition of all his family. He shook hands with them and felt as if he had been an old friend of Madame Blavatsky's.

Sri Devamitta continued to attend St. Thomas's Collegiate School till 1883. He was loved for his truthfulness by the warden E. F. Miller who once remarked "We don't come to Ceylon to teach you English, but we come to Ceylon to convert you".

The Catholic riots of March 1883 took him off from the School before he had sat for the Matriculation examina-

tion. A Buddhist procession to the Temple of Migettuvatte was brutally assaulted by the Catholics. This wanton act aroused a great indignation against the Catholics, and early next year Col. Olcott and Madame Blavatsky came to Ceylon to institute an enquiry into the matter and bring the offenders to law.

In 1883 Sri Devamitta left school and for some months he was busy devouring books in the Pettah Library. Ethics, philosophy, psychology, biography, and history were the chief subjects he studied. He was also a keen student of literature and was a life-long admirer of Shelley to whom his attachment began at twelve years of age when he chanced upon a volume of his poetry in his uncle's library, and "Queen Mab" became his favourite poem. Its theory of human perfectibility made a profound impression upon him. "I never ceased", he says, "to love its lyric indignation against the tyrannies and injustices that man heaps on himself and its passion for individual freedom". Sri Devamitta's idealistic temper nourished by his study of literature and love of seclusion made it possible for him in later years to joyfully sacrifice his time and resources for the welfare of humanity.

Sri Devamitta came across a copy of Sinnett's *Occult World* in the Pettah Library. He determined to join the Himalayan School of Adepts for which the necessary qualifications were set forth in an article entitled '*Chelas and Lay Chelas*' which he had read a month ago. Accordingly he wrote to Madame Blavatsky in November 1883 intimating his desire to join the Order. When in the course of a few months Madame Blavatsky arrived at Colombo with Col. Olcott in connexion with the Catholic riots he was initiated at the Headquarters of the Theosophical Society in Maliban Street. His grandfather who was then the President of the Society paid Rs. 10/- as the fee of the initiation. It was decided that he should accompany the founders to Madras when they returned, But it seemed at the last moment that

that arrangement could not be followed. Sri Devamitta's father had an unlucky dream and he was no longer ready to part with his eldest son. Everybody in the family was opposed to the departure and even Col. Olcott declined to take him. Sri Devamitta, however, insisted upon going. When at last it seemed that the project must be dropped Madame Blavatsky showed great energy and will power and saved the situation. She said "That boy will die if you do not let him go. I will take him with me any way." After this there was no further opposition. Sri Devamitta's father asked him to aspire to be a *Bodhisattva* and gave him money to meet his expenses.

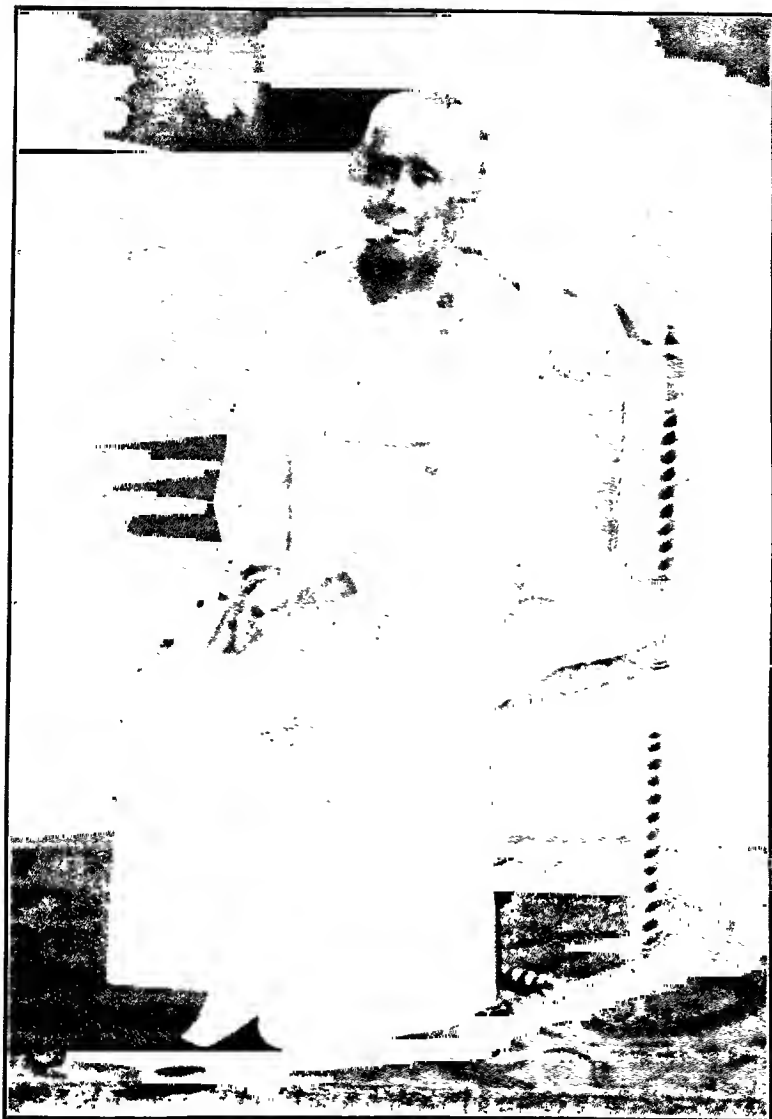
When Sri Devamitta went to Madras his object was to devote his life to the study of occult science. Madame Blavatsky who could have easily helped him in this field and who had originally approved of his plan now told him to abandon it and dedicate his life to the service of humanity. As a stepping stone to such a career she suggested his studying Pali literature which enshrined the highest wisdom of mankind. Pali Literature was at that time not easily accessible. Palm-leaf manuscripts in Sinhalese characters were all the books that one could read in Pali, and a knowledge of Pali literature was impossible without great patience and industry. Sri Devamitta agreed to this suggestion and all his life he had been true to the resolution. He returned to Ceylon and was in service in the Educational Department under the Government. It was his object to give it up in a short time and consecrate himself to the welfare of the Sāsana. In Colombo he decided not to stay with his people any longer and took up his residence at the Headquarters of the Theosophical Society. His father did not consent to the arrangement and tried to persuade him to give it up but at the end he did not like to interfere with his son's wishes. Sri Devamitta wrote to him seeking his permission to lead the life of a Brahmachari as he had made up his mind to work for the advancement of the Sāsana and of the

Theosophical Society. Already he had received his mother's blessings who said that she would have liked to follow him but for the two children whose life still depended upon her care. After leaving home Sri Devamitta worked with the greatest zeal and industry for advancing the cause of Buddhism to which were now linked up the interests of the Theosophical Society.

In 1886 Col. Olcott and Mr. C. W. Leadbeater came to Ceylon to organize a fund for Buddhist education. They proposed to tour the Island for the purpose and needed an interpreter to help them. Nobody was willing to accompany them and when they felt that it would not be worth while to spend more time in trying to secure an interpreter, Sri Devamitta offered his services, taking leave from his office for three months. The three started on the journey in a two-storeyed travelling cart. The lecture-tour lasted for two months. Col. Olcott went back to Madras and the work was continued by Mr. Leadbeater with the co-operation of Sri Devamitta. In the meantime a letter came from the Colonial Secretary informing that Sri Devamitta had passed a competitive examination at which he had appeared sometime ago and that he was now offered a better post. Sri Devamitta at once wrote to say that he resigned the post as it was now his object to devote his life to his religion. On his return to Colombo his father asked him to withdraw his letter of resignation and give his salary to the Theosophical Society. But he was firmly resolved not to have any distractions in the midst of his work for the Sāsana, and his father's persuasions had, therefore, no effect upon him.

At Adyar the Theosophical Society was slowly departing from the original purpose of the founders. Buddhism was losing its hold upon it and occultism was out of favour. But in Ceylon the sister institution grew prosperous through the devotion of Sri Devamitta, and a number of other workers including C. P. Goonewardana, William Abrew, Don Carolis, etc. It was financed by the President who was the grand-

MAHA BODHI.



THE ANAGARIKA'S DEVOUT MOTHER SRIMATI MALLIKA HEWAVITARNE.

"Happy I had good parents. In the distant future when I get Vivarana from the Buddha Metteyya may I get them as my parents."

MAHA BODHI.



THE ANAGARIKA'S "FOSTER MOTHER," MRS. MARY E. FOSTER.

"The money sent you is for you to use for your comfort as well as for the work you are accomplishing."

father of Sri Devamitta. Mr. Leadbeater prepared a creed of the Society in two parts, most of which was rendered in Sinhalese by Sri Devamitta to whose efforts the Society owed the *Buddhist Press* where all the papers of the Theosophical Society were printed. Sri Devamitta went alone on a lecture tour in the western province of Ceylon in the two-storeyed cart of Col. Olcott to collect funds for educational work which had already commenced under the auspices of the T. S. Sunday Schools were established in different centres of Colombo, also an English School which was attended by a small number of students, one of whom was Mr. Jinarajadasa, now of Adyar Theosophical Society.

In 1888 Sri Devamitta assumed the name of Dharmapala giving up that of Don David by which he was known till that time. To most of his admirers throughout the world he is known by this later name.

In 1887 Sri Devamitta formed the desire to visit Japan as a result of an article he had read in the *Fortnightly Review*. The chance came to him in 1889 when the Buddhists of Japan sent an invitation to Col. Olcott and later extended it to him. The visit was a great success, and the distinguished guests were treated with every mark of honour by the Japanese.

Sometime before this voyage to Japan Sri Devamitta had started a weekly paper in Ceylon called "*The Buddhist*" with Mr. Leadbeater as its editor. There was another already in existence in the vernacular—the *Sarasavi Sanderasa*, and the English weekly was issued as a supplement to it.

In December 1890 he went to Adyar with Kozen Gunaratna, a Japanese Buddhist priest to attend the Theosophical convention there. From this place the two went on pilgrimage to Gaya in January 1891. It was a great experience in Sri Devamitta's life as he passed through groves of screw pines and palmyra trees to this holiest shrine of Buddhism. To quote his language: "When I beheld the bo-tree, an offshoot of the original tree under which the Buddha

sat, I had the same winged peace of soul as the humblest pilgrim from Burma." But as he looked round and saw broken images scattered about, he was filled with indignation that so little care should be bestowed upon a place which in sanctity was second to none in the world.

Sri Devamitta had no money with him to prolong his stay at Buddha Gaya beyond a few days but when he saw the desecration by the Hindoo priests he forgot all about his personal comfort or convenience. He began to agitate for the restoration of the site to the Buddhists from the hands of the Saivite Mahant and immediately wrote to the leading Buddhists of the world, seeking help and co-operation. With the object of carrying on a persistent campaign he organized the Mahabodhi Society on May 31, 1891.

Sir Edwin Arnold, the author of 'The Light of Asia', was the first to draw public attention to the neglected state of the Temple at Buddha Gaya. He wrote to the Government of India as well as that of Ceylon asking for a transfer of the Temple and its adjacent lands to the guardianship of Buddhist monks but there was a strange indifference in official circles to this question and nothing was done to secure an improvement of the situation.

Sri Devamitta obtained help from Ceylon in response to his appeal and on July 21, 1891, four Bhikkhus were permanently stationed at Buddha Gaya by the Mahabodhi Society. The Buddhist flag was hoisted and the coast seemed clear for further activity. The incident was regarded favourably by the general public in this country and a leading Hindoo daily (*Indian Mirror*, November 3, 1891), thus spoke of it, "India dates her misfortune since the date of the disappearance of Buddhism. Why should not this unlooked-for return of Buddhism in the form of a Buddhistic colony at Buddha Gaya bring back with it the hope that the Hindus will recover their place among the great nations of the world?" Haraprasad Shastri, who was the leader of the Orthodox Hindoos of Bengal and an orientalist of international fame

thus wrote to Sri Devamitta when the proposal to establish a Buddhist colony was first made: "I shall be very glad if your efforts to found a colony of Buddhist Bhikkhus at Buddha Gaya is successful. An attempt in this direction was made, I believe, in the fourteenth century, for a Pāli inscription of the nineteenth century of the Buddhist era was found by Sir A. C. Cunningham who is of opinion that it was put up by a colony of Buddhist monks from Ceylon. The attempt did not succeed well at that time, but it is likely to succeed better now under a settled and civilized Government." It is significant that Ceylon had throughout the course of her history taken the lead in rehabilitating Buddha Gaya where the tradition of Supreme Enlightenment might have been lost through the jealousies of other religions had she been less vigilant in her rôle of honouring the holiest of all spots for the Buddhists.

In May 1892, Sri Devamitta started the Journal of the Mahabodhi Society. The Society had its Headquarters at Buddha Gaya and Sri Devamitta, in setting forth the objects of his journal, said that he aimed at reviving Buddhism in India and desired to that end to build a monastery at Buddha Gaya and a College. He further desired to make the *Tripitakas* available in English and in the Indian vernaculars. His journal would contain news of the Buddhist activities in the various Buddhist countries. The articles were mostly written by him and they showed his learning as well as breadth of vision. He wanted to unite the Buddhists together in a common cause and laboured to realise this object. Colonel Olcott who was the Director of the Mahabodhi Society often contributed articles to this paper. At first, and for a number of years, it consisted of eight pages of closely printed matter (folio size). In the Editorial notes Sri Devamitta goes into the history of Buddhism in India and shows how it disappeared from the country of its origin. He also writes learnedly on the universalism in the teachings of the Buddha. His comments were full of a liberal spirit,

and they were able to secure a very favourable opinion from the Hindoos. The first number contained, besides the editorial notes by him, an article on *The sweet spirit of Buddhism* by Col. Olcott and two others by himself, one on *A United Buddhist World* and the other on *The Mahayana School of Buddhism*. In addition to this there were some letters and a reprint of an article published in the *Indian Mirror* already referred to.

The movement for the recovery of the control of the Temple at Buddha Gaya by the Buddhists was in full swing and the more enlightened section of the Hindoo public completely identified itself with the views of Sri Devamitta on the subject. Maharaja Sir Jatindra Mohan Tagore who was approached to give his opinion regarding the legitimacy of the demand made by the Buddhists wrote on the 9th August, 1892 to this effect, "The movement for placing in the hands of the Buddhists the Buddha Gaya Temple is so consistent with justice that no reasonable man can take exception to it. Your endeavour to bring about a revival of the relationship which existed between India, Ceylon, and other Buddhist countries is so noble and laudable that it must always command the best sympathies of every right-thinking man".

Sri Devamitta organized an International Buddhist Conference which had its memorable sitting at Buddha Gaya on the 31st October, 1891. Representatives from China, Japan, Ceylon and Chittagong, were present at this Conference. Chinese and Japanese representatives informed the Conference that their countries were ready to buy the temple from the Mahant, and it was accordingly resolved that a deputation should wait on him with the proposal of purchasing the Buddha Gaya Temple. It was further resolved to start a Buddhist propaganda and to translate the Buddhist scriptures into the Indian vernaculars. The proposal of building a monastery with the help of subscriptions raised in the different Buddhist countries was also accepted. The

International body thus gave its weighty support to the scheme that Sri Devamitta had already outlined in the Mahabodhi journal in connexion with the movement for reviving Buddhism in India.

In 1893, Dr. John Henry Barrows, Chairman of the World's Parliament of Religions, Chicago, invited him to serve on the Advisory Council of the Congress. He was requested to send a Buddhist delegate to the Parliament. Sri Devamitta suggested the name of the most distinguished Buddhist of Ceylon but as he was not ready to go, Dr. Barrows asked him to come himself to represent the Buddhists. Sri Devamitta left for Chicago at the end of July, 1893, in the white robes of a Buddhist layman. In his absence the work of the society was conducted by his friends in Calcutta. Mr. Sarat Chandra Das took charge of the Mahabodhi Journal, and conducted it till his return from the Chicago Parliament.

On his way to Chicago Sri Devamitta enjoyed for some-time the hospitality of Sir Edwin Arnold in England.

Sri Devamitta's lectures were considered a very important contribution to the Parliament of Religions. An audience of at least 1,500 gathered in the Scottish Hall to hear his address on "Theosophy: Its relation to Eastern Religions." The doctrine of Karma which is a basic element in Buddhism as well as Hinduism is thus explained by him: "Karma underlies all the religions of India and is one of the two great principles of Theosophy. It is the great law of retribution ; the law which says 'As a man soweth so shall he reap'." He dealt by turns with Mahometanism, Confucianism, Buddhism, Hinduism and Christianity and, last though not least, with Theosophy which he described as the broadest of all religions. He closed his discourse with an explanation of the meaning of the various terms like Occultism, Mahatmas, Nirvana, etc. Many among the audience put questions to him which he answered 'both wisely and wittily', and proceeded to address another

meeting. The impression he produced is very well conveyed by the following remarks published in *St. Louis Observer* (September 21, 1893): "With his black curly locks thrown back from his broad brow, his keen, clear eyes fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha and to spread the 'light of Asia' throughout the civilized world".

Before leaving Chicago he gave *Pansil* to Mr. C. T. Strauss who was the first to receive it in the west. Mr. Strauss is still living and is now an old man of eighty, and has always been a great admirer of Sri Devamitta Dharmapala.

On his way back the boat called at Honolulu and it was here that he met Mrs. Mary Elizabeth Foster who was a descendant of a Hawaiian king. This lady has earned the gratitude of the Buddhist world by her munificence towards the propagation of the Dhamma. Many of the Buddhist institutions in India and Ceylon, including some schools and hospitals, have been built with her money.

Sri Devamitta came back to Buddha Gaya from the Congress and in the following year (1895) assumed the yellow robe of an Anagarika, or one who has passed from the home to the homeless state.

Sometime after his return from Chicago he was invited to speak at a meeting in defence of his friend Vivekananda Swami whose career was as epoch-making as his own. All sorts of imputations were made against the character of his great contemporary and popular opinion which tended to make a hero of him was gradually being alienated from him. The effect of a single speech by Sri Devamitta was tremendous and no ampler vindication was necessary to reinstate him in public favour.

The Mahabodhi Society so far had done very great work. The Anagarika had personally addressed his appeal for the

restoration of the Buddha Gaya temple to the Buddhists of Burma, Ceylon, Tibet, Sikkim, Chittagong, Arakan, Japan, and China. He had also spoken of the need of doing the same work for Benares, Kapilavastu, and Kusinagara to facilitate the revival of Buddhism in India. In May 1893 he had visited different parts of Burma and held several meetings for raising a fund for the purchase of the Temple at Buddha Gaya. He was assured by his friends Moungh Shway Oh and Moungh Shwe Goh that if the Mahant was ready to negotiate for money there would be no difficulty in the matter, and that he could easily lay his mind at rest on this point before he left to attend the Congress in Chicago.

In February 1893 some Buddhist priests were assaulted at Buddha Gaya by the Mahant's men while they were engaged in meditation in the evening. One priest was so badly wounded that he had to be immediately removed to the hospital. As a correspondent wrote from Gaya on February 7, 1893, the cowardly attack had no sectarian basis and was condemned by all respectable Hindoos. But fearing a renewal of the brutal assault the Mahabodhi Society for the time being removed all the Bhikkhus to Gaya. Col. Olcott, Honorary Director and Chief Adviser of the Mahabodhi Society hastened to the spot to make enquiries and secure the place against a recrudescence of the crime. The complicity of the Mahant could not, however, be established. The Police took up the case and everything was done according to the finds of an official enquiry. There was an open display of hostility by the Mahant once more on the 25th February, 1895, when Sri Devamitta and his party were assaulted in connexion with their attempt to instal an old and beautiful image of Buddha at the Buddha Gaya Temple. It was a gift to Sri Devamitta by the High Priests of Japan. The offenders were sentenced by the Magistrate to simple imprisonment for a month and a fine of Rs. 100/-. The Magistrate held that there was nothing to show that the Mahant was ever the proprietor of the temple. The view was upheld by the

District Judge when an appeal was made to him. But the High Court set aside the judgment and held that the Mahant had always been the legitimate superintendent of the Temple. He took all the offerings both of Hindus and Buddhists. Mr. Justice Macpherson said in his judgment that it appeared to him that the present state of things had been in existence for many years, if not for centuries. Mr. Justice Gurudas Banerjee held substantially the same view.

The Japanese image was now kept in the Burmese Rest House. There was at first official as well as non-official objection to its being kept there but as the objections were not serious they could be met by the Buddhists till 1906 when the Mahant brought a suit against Sri Devamitta and priest Sumangala for having made the Burmese Rest House their permanent abode. He prayed for a declaration by the Court that he was the sole owner of the Rest House. His ejectment suit against Sri Devamitta and priest Sumangala and the Japanese image was granted by the Sub-judge. The High Court modified the decision of the Sub-Judge. It held that being a Rest House the defendants could neither stay there permanently nor put up an image. As a Rest House it would remain open to the Buddhist community and the Mahant would enjoy over it merely the right of superintendence.

An elaborate report on the Bodh Gaya Temple by the Joint Committee appointed by the All-India Congress Committee and the Behar Provincial Hindu Mahasabha makes the following suggestions as a way out of the impasse :—

(1) Hindus and Buddhists should be allowed full liberty of worship. (2) A joint committee of Hindus and Buddhists consisting of ten members, five from each community should regulate the affairs of the Temple. (3) This committee should have nothing to do with the property of the Saivite Math. The Joint Committee makes the following comments in its concluding remarks:—"We can easily foresee that with a sympathetic understanding between the Hindus and the

Buddhists the place can be converted into a great centre of learning and culture in which both Hindus and Buddhists will join."

In 1896 Sri Devamitta went to the United States of America at the invitation of Dr. Paul Carus and Mr. Edouard Hegeler of La Salle. He spent some time in Chicago and met once more those whose friendship he had cultivated at his last visit in 1893. From Chicago he went to Europe after some lectures in America and met Max Müller at Oxford. In the latter's Biography edited by his wife Sri Devamitta has been referred to as "a strikingly handsome man" in Buddhist yellow dress. Sri Devamitta was already in correspondence with Max Müller and in July, 1895 he received the following letter from him: "In the meantime you should endeavour to do for Buddhism what the more enlightened students of Christianity have long been doing in the different countries of Europe: you should free your religion from its later excrescences, and bring it back to its earliest, simplest, and purest form, as taught by Buddha and his immediate disciples. If that is done, you will be surprised to see how little difference there is in essentials between the great religions of the world. And this must be done with perfect honesty. Nothing not quite sincere or truthful should be tolerated. Nothing has injured Buddhism so much in the eyes of scholars and philosophers in Europe as what goes by the name of Esoteric Buddhism. Mdme Blavatsky may have been a dear friend to you, but Truth is a dearer friend. . . ."

In 1899 many letters passed between Max Müller and Sri Devamitta. The following is an extract from one written by Max Müller on January 17: "I shall always be pleased to belong to a Society to which you belong. You have been, and are doing, such good work, that I hope you may be successful in your College in Colombo. Though I am not a Buddhist, I can join in many of your prayers, and I should consider a revival of Buddhist morality a great

blessing for the great mass of people in Ceylon, and India also”.

In 1903 Sri Devamitta went to the United States for the third time. He stayed in Chicago nearly two months, visiting the great educational institutions in that city. He went to Boston in December the same year and wished to attend a class of Professor William James at Harvard University. In his yellow dress he was a conspicuous figure in the hall, and when Professor James saw him he motioned to him to come to the front. “Take my chair”, he said, “and I shall sit with my students. You are better equipped to lecture on psychology than I am”. Sri Devamitta gave a short account of the Buddhist doctrines at the request of the Professor whereupon he turned to his students and said: “This is the psychology everybody will be studying twenty-five years from now”.

After years of ceaseless labour for the restoration of the Buddha Gaya Temple Sri Devamitta at last obtained the permission of the Government to build a guest house at Buddha Gaya for the pilgrims. It was a commodious house with ‘ten rooms, an assembly hall that would hold five hundred persons and a big corridor built like a cloister’. There were in addition baths and kitchens for the use of pilgrims. Two or three monks were stationed there to minister to the material and spiritual needs of the pilgrims who came from every part of the world.

The Buddhist College which was proposed to be started at the place was abandoned as an impossible project for the present. It was some satisfaction to Sri Devamitta that his great efforts and sacrifices did not go in vain and that the Guest House would remain as a memorial of the heroic efforts he had made at the holy spot. The time did not appear suitable for further activity, and he decided to give attention to the work in Ceylon till there were signs of a more favourable atmosphere in India. But Buddha Gaya was always in his thoughts and he continued to

endeavour to impress the Buddhist world with the necessity of securing it against its desecration by the Mahant.

Sri Devamitta was indifferent to all questions of personal convenience or comfort in the midst of his work. He even forgot to take sufficient care of his health. His daily food consisted of a bowl of rice and some vegetables and he did not allow himself more than four hours' rest at night. His constitution was affected by the heavy strain of work during these years which can partly account for his ill health later on.

Sri Devamitta was in Los Angeles in August 1902. It was from there that he wrote to Mrs. Foster seeking her help for the establishment of an Industrial School at Sarnath. She promptly sent him a cheque for 500 dollars, and early next year she sent a further instalment of 3,000 dollars. Sri Devamitta spent 1903 in U. S. A., travelling through this vast country for a first hand knowledge of its educational institutions. In Chicago he bought agricultural implements for the School at Sarnath and sent them to Calcutta. In 1904 the School was started with an American specialist as its director. The Theosophists in Benares, however showed an open hostility to the organization, and the Commissioner of Benares desired the removal of the American Agricultural expert. As a result of this, the Industrial School had to be abandoned but the arrangements for instruction in the vernacular were continued and they still exist. In 1904 the Archaeological Department commenced the work of excavation at Sarnath, and was rewarded with the most splendid results.

Sri Devamitta received from Mrs. Foster an annual donation of Rs. 3,000 from 1906 till 1912. The money was given to him unconditionally, and he spent most of it in Ceylon on the establishment of Buddhist Schools, a vernacular weekly paper ('Sinhala-Baudhaya'), and a printing press. In all this work it was his object to popularise industrial and agricultural knowledge among the Sinhalese, and raise their standard of morals by due religious instruction. Sri Deva-

mitta had been highly impressed by what the Japanese were doing as an industrial nation and he thought of following their example as a means of ensuring the prosperity of Ceylon. He prevailed on his father to organise a fund of 60,000 rupees to send Sinhalese students to Japan to learn weaving and other arts and crafts. And the first Weaving School was established by Sri Devamitta in Ceylon in 1906. Shortly after this Sri Devamitta appealed to the public for subscriptions in order to be able to send a Sinhalese student to Japan for a three years' training in the Match-manufacturing business. On his return he was engaged by a Company in Ceylon which produces matches for the local market.

Sri Devamitta was convinced that without an improvement of material conditions the welfare of a people could not be secured and that religious propaganda became ineffective in the absence of adequate arrangements for the satisfaction of primary needs. This strong persuasion led him to work for the growth of industries, and a system of up-to-date education as well as for Buddhism.

He lost his father in 1906. From him he had always received financial help since 1891 to carry on his work for the Sasana. Mrs. Foster to whom he conveyed the news asked him to regard her as his 'foster parent', and began to help him with money regularly.

Sri Devamitta first agitated for a reform in the dress of Sinhalese men and women in the nineties of the last century. He urged his countrymen to put on the clothes of their forefathers and cast away European dress with which they seemed to have become infatuated. For women he recommended the *sari* as being far more graceful and in keeping with the old traditions of the country than the clothes they wore. Thanks to his efforts *sari* has now become the universal dress for Sinhalese women. In 1906 he organised a Temperance movement in Ceylon. He found in Harish Chandra Walisinha, his gifted pupil, a capable worker who greatly helped him in securing success for his movement. The two went from

place to place, lecturing to the common people on the need of practising sobriety. They sometimes illustrated their remarks on the evils of drunkenness by lantern slides. That liquor could ruin its victim was the lesson that they taught their audiences of simple men. Harish Chandra Walisinha was a man of remarkable gifts but he did not live long to co-operate with Sri Devamitta in carrying out his noble work of reform.

When Sri Devamitta came to Calcutta in March 1891 there was no Buddhist Association in the city and Buddhism itself was very little known to people in Calcutta. He went to see Babu Neel Comul Mookerjee, Secretary, Bengal Theosophical Society at 22, Beniapukur Road, and was invited by him to stay at his house. Sri Devamitta enjoyed his hospitality for a week. In his next visit too he accepted the invitation of Neel Comul Mookerjee and his son Neerod Nath but this time he was resolved to build a Buddhist Vihara in Calcutta. The office of the Maha-Bodhi Society was at first situated in the Creek Row. In July 1908 arrangements were made for the permanent housing of the Society with the help of Rs. 12,000 received from Mrs. Mary Elizabeth Foster. Thus after 17 years the Society was able to secure a permanent habitation through the generosity of a Hawaiian lady.

In 1911 Sri Devamitta was in Ceylon. Already his countrymen had some knowledge of his temper and ability. He could not tolerate hypocrisy, nor servility of character. He saw much need of reform and applied himself to the task with determination. He began to contribute a series of articles to the Sinhala Bauddhaya—a vernacular weekly which he had started in 1906—to which he gave the name of “Things that should be known.” They became the basis of a propaganda which was confined to no single question. They scintillated with wit and wisdom and called men and women to a more truthful and courageous life. These articles led to a re-awakening of the national spirit among the Sinhalese.

One of the most valuable activities of this period relate to

his work in the Hiniduma district where he purchased lands in order to give employment to the poor residents of the locality who were embracing Christianity in large numbers because this was how they expected to find employment to support them. The step that Sri Devamitta took put an end to the Christianization that was going on.

In 1913 Sri Devamitta went to Honolulu via Japan, to see Mrs. Foster. His object was to thank her personally for the money with which she was helping him, and the kindness and encouragement he constantly received from her. She was so pleased with him for the visit that she made a donation of Rs. 60,000 for founding a charitable hospital in Colombo in the name of her father. The Foster Robinson Hospital, open to all who require medical help, was started immediately after at the house which Sri Devamitta had inherited from his father. This property was worth a hundred thousand rupees.

The War broke out in 1914 and there were riots between the Buddhists and the Mahomedans in 1915. Fortunately for him Sri Devamitta was in Calcutta at this time. The Government of Ceylon showed a masterly ingenuity in holding that the riots were engineered by Sri Devamitta. If he had been in Ceylon he would have been shot dead. He did not, however, escape punishment. He was interned in Calcutta for five years at the request of the Ceylon Government. The *Sinhala Bauddhaya* was suppressed, and his brother Edmund Hewavitarne was imprisoned. The latter died in prison.

In 1914 December he wrote to Mrs. Foster requesting her to help him in putting up a Mausoleum at Sarnath. Accordingly she sent in January 1915 a donation of Rs. 17,783. The money was kept in the Imperial Bank, Benares. It could not be used till ten years after in connexion with the building of the Mulagandha Kuti Vihara.

Sir Sankaran Nair, the Education Member, Viceroy's Executive Council, offered two relics to the Mahabodhi Society on condition that it built two Viharas to enshrine them—one at Calcutta, the other at Sarnath. The offer was

accepted, and soon after the construction of the Dharma Rajika Chaitya Vihara was undertaken. Sri Devamitta's brother Dr. C. A. Hewavitarne, and Mr. N. D. S. Silva gave Rupees four thousand towards the building fund. The Maharaja of Baroda and Mr. G. D. Birla gave Rs. 10,000 and Rs. 5,000 respectively. Mrs. Foster contributed the princely sum of Rs. 65,123. The building was not completed before 1920 when a large procession conveyed the Relic to the Temple, at 4A, College Square from the Government House. Lord Ronaldshay, the Governor of Bengal, opened the Vihara. Sir Ashutosh Mookherjee, Annie Beasant, and many other eminent persons from India and Ceylon took part in the ceremony.

Sri Devamitta suffered a complete breakdown of his health on account of his internment in Calcutta. For seven years he was deprived of his ordinary exercise, and the forced inactivity in a man who had led the most active life was responsible for the attack of sciatica, beriberi, palpitation of heart and anaemia from which he suffered later and for which he was advised by doctors to go to Europe in 1925.

In 1919 Mrs. Foster sent to Sri Devamitta 50,000 dollars on the Armistice Day in November as an appreciation of the valuable work he was doing. The interest of this money goes to conduct the Maha-Bodhi Society of which the permanence has been secured by a careful investment of the gifts received from Mrs. Foster. The most important event of the next year was the establishment of the Dhamma Rajika Chaitya Vihara to which reference has already been made.

In 1922 Sri Devamitta was allowed to return to Ceylon for the first time after the riots of 1915. He revived the *Sinhala Bauddhaya* and by personal endeavour tried to raise the standard of work in the different institutions which he had organized some years before.

In 1923 Sri Devamitta received a donation of 100,000 dollars from Mrs. Foster. A letter which arrived in reply to his grateful acknowledgment runs thus :—(Chicago, Ill., May,

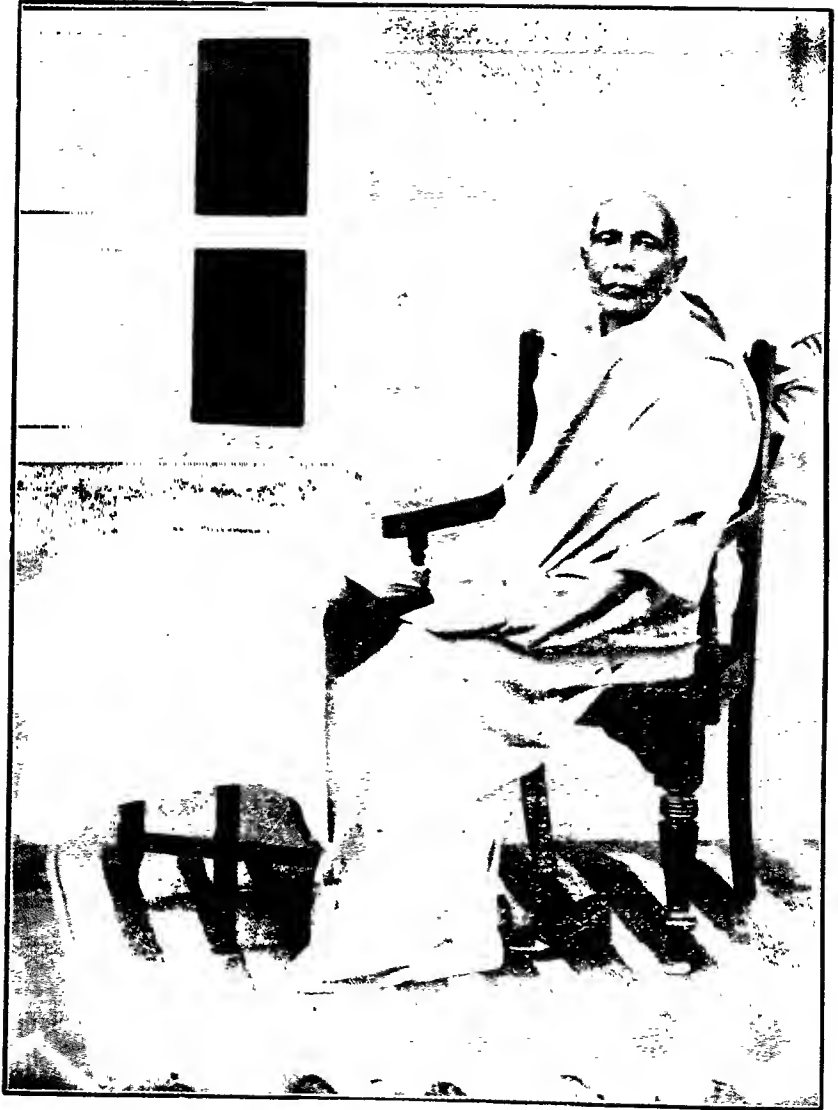
21, 1923. My dear Brother—Your letter of April 12th reached me in Chicago to-day. I left San Francisco on May 12th, to visit my sister living in this town and your letter was forwarded to me. . . . The money sent you is for you to use for your comfort as well as for the work you are accomplishing. I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and make enjoyment by being with your mother more often. . . . Me ke Aloha Nui, Your Sister, Mary E. Foster.

This was the last of the donations made by Mrs. Foster as it was the biggest in amount. Her gifts to the Maha-Bodhi Society ran to several lakhs, and it would have been scarcely possible for Sri Devamitta to attain the success he did without the liberality of this lady.

Sri Devamitta had long cherished the idea of establishing a branch of the Maha-Bodhi Society in Europe but he could not take up the work on account of the lack of funds. He was however soon to realise his desire. But in the meantime the question of his health became important. The Doctors in Calcutta advised him to go to Europe and place himself under the treatment of specialists. Accordingly he spent two months, in 1925 in Kuranstalt in Vierwaldstattersee near Lucerne, Switzerland.

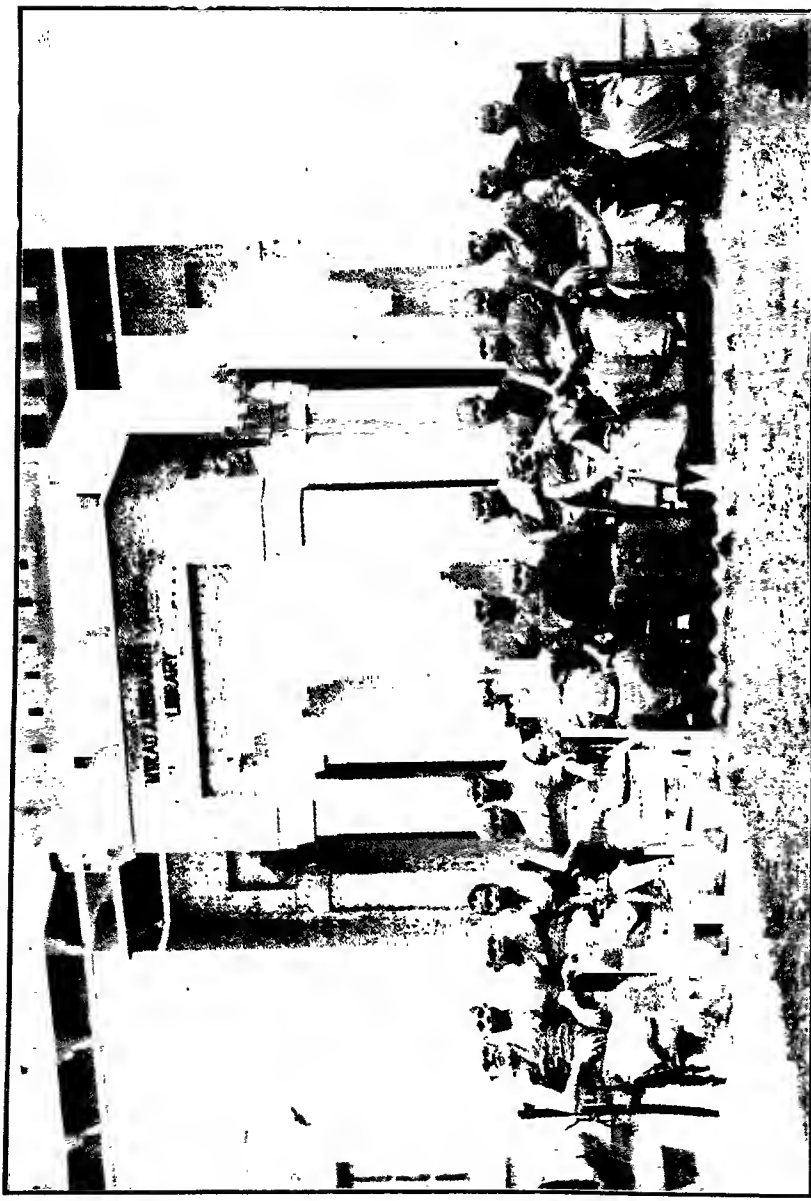
In Switzerland Sri Devamitta conceived the idea of organizing a Buddhist Mission in England. It came to him as a great spiritual impulse. "Our duty", he wrote later, "is to give the Dhamma to the British people, for I am convinced that by the power of the Dhamma they would see the un wisdom of enslaving nations to satisfy their ambition. The compassionate doctrine will modify the cruel nature of British Imperialists". In August 1925 he came to England for the purpose. He had at the time no funds to realise the idea, but he did not lose heart on that account. He spent a few months in London, making preliminary arrangements for establishing the Mission which, however, did not materialise till July next year. In all this work he

MAHA BODHI.



THE VEN'BLE SRI DEVAMITTA DHAMMAPALA AFTER HIS SECOND ORDINATION 1933.

"The consummation of my desire to become a bhikkhu is fulfilled. If I am to die, let me die as a soldier engaged in the battle-field. If I die I win, if I live I win."



GROUP OF HIGH PRIESTS WHO CAME FROM CEYLON TO ESTABLISH THE SIMA AND ORDAIN THE VEN. DHAMMAPALA AS A BHIKKHU. THE VEN. DHAMMAPALA IS IN THE CENTRE.

got help from the Theosophical Society in London. He commenced his activities by giving lectures and talks under the auspices of the Buddhist Lodge of the Theosophical Society. Sometime later the Buddhist Lodge cut off its connexion with the Theosophical Society and is now an independent body. On October 4, 1925, he took boat from Southampton for New York. It was at the suggestion of C. T. Strauss, with whom he stayed in Switzerland, that he decided to go to the United States especially to meet Mrs. Mary Elizabeth Foster, the benefactress of the Mahabodhi Society. He reached New York on October 13, and stayed with Professor R. Hume, the well-known translator of the Upanishads. After spending two days in New York he left for Chicago. He gave lectures to audiences in Chicago, California, and San Francisco. He addressed a Ladies' Meeting in Denoer. At San Francisco he met Mrs. Foster and received encouragement from her to start the Mission in London. She promised a monthly help of £61-10 for conducting the Mission in London. Sri Devamitta fell seriously ill in November when he was in San Francisco. On recovering sufficient strength he left America for England on January 28, 1926.

Sri Devamitta observed the utmost economy and saved some money from the remittances to him by his brother Dr. Hewavitarne. Thus he succeeded in getting together a small fund to which he added his savings from his personal allowance since 1916. This enabled him to buy the house at 86, Madeley Road, Ealing, London, W. 5, with its adjoining garden for £2,500. The Foster house as it was called by him in gratitude for the many benefactions received from the kind lady, was formally opened on July 24, 1926. (It was afterwards removed to 41, Gloucester Road, Regent's Park, London). The Buddhist Mission was at last established in England crowning the efforts and sacrifices of many years. Sri Devamitta decided to carry on the work of the Mission personally, spending the severe English

winter either in Ceylon or in the South of Europe. *The British Buddhist*, the organ of the Mission, was founded by him in October. It has since made its mark in the Buddhist world by the learning and originality of its contributions. Sri Devamitta, however, did not think that he would succeed in winning many converts for Buddhism through his Mission. He thus gave the reason to a representative of the *Daily Chronicle*, London, who called on him to know the objects of his Mission: "The Buddhist religion is austere. It demands sacrifice. I doubt if many Englishmen would give up drink to become Buddhists. But we shall accomplish much if we manage to teach them what our religion is."

In quick succession to the Buddhist Mission in London many others came into existence in Europe, America, China and Japan. In Munich Mr. Oskar Schloss started the German Maha-Bodhi Society with himself as Secretary. He brought out a monthly called "Der Pfad" in connexion with the activities of his Society. A Buddhist Society was also established in Berlin, another in Rhineland. In New York The Maha-Bodhi Society, with Professor Nicholar Roerich as President, was organised by Mr. Kira who, along with Revd. P. Vajiranana, began to publish in 1930 "*The American Buddhist*" as the organ of the American Maha-Bodhi Society. Mr. Kira is a Sinhalese who has married an American lady. He has made the American Mission a success by his money and ability.

It is needless to mention that all these Societies for the spread of the Dhamma grew under the inspiration of Sri Devamitta. He gave the suggestion as well as showed how they could be carried into effect. He became the patron of many of these bodies and his help and guidance was constantly sought by them.

In 1926 there was much agitation against the Report submitted by Babu Rajendra Prasad with proposals for a settlement of the affairs at the Buddha Gaya Temple. Its main provisions have already been noticed. The proposed

appointment of a Committee with five Hindus and five Buddhists for being entrusted with the guardianship of the Temple did not seem fair to the Buddhists. A protest meeting was held by the Buddhists at the Dharma Rajika Chaitya Vihara, Calcutta, where a resolution was passed unanimously, demanding the complete control of the Temple by the Buddhists. A similar meeting was held on March 8, 1926, in Madras where the same demand was made. There were protest meetings by the Buddhists at many other places in India, Burma, and Ceylon.

In June, 1926 a Free Pali Class was organised by the Maha-Bodhi Society, Calcutta. Fifty students offered their names but out of them only eight or ten attended regularly. Sri Devamitta exercised his influence with the late Sir Ashutosh Mukherjee in laying emphasis on Pali studies at the University. Pali was introduced in the Colleges and Sri Devamitta gave a number of stipends for the encouragement of Pali studies in India. He made a donation of Rs. 1,000 to the Sanskrit College, Calcutta, for awarding a medal to the best student in Pali. He was also responsible for the publication of the famous Pali Grammar "Kaccayana".

Some years ago Sri Devamitta had acquired a site at Saranath with the help of Rs. 600/- from his mother, and Rs. 2000/- received by him from Raja Bhinga as a personal gift. The work of building the Vihara was suspended under the orders of the Government. The result of an agitation against this order led subsequently to the offer of a new site and a compensation of Rs. 10,000 for the loss which the Society thus incurred. This satisfactory settlement was brought about by Dr. C. A. Hewavitarne who acted as the representative of the Maha-Bidhi Society and negotiated with the Director-General of the Archæological Department on its behalf. The construction of the Mulagandha Kuti Vihara was begun, after a number of interruptions in 1927, and was completed in 1931. Mrs. Mary Foster had contributed Rs. 30,000/-

towards its construction, Sri Devamitta, Rs. 15,000/- and Mr. Hiralal Amritalal, Rs. 5,000/-. The total cost of construction amounted to about Rs. 125,000.

Mr. F. Yeats-Brown, the author of the interesting book, "The Bengal Lancer", wrote an article in the Spectator entitled "A Buddhist in Bayswater" in reference to Sri Devamitta who was then staying at 22, Lancaster Gate. Some months ago he had heard a lecture on Buddhism by Sri Devamitta in the Town Hall, New York. It lasted for an hour. Mr. Yeats-Brown thus describes its effect upon the audience:—"Not a move, not a cough from the audience. Not a tremble in those lips that thundered denunciations of an Isaiah against our spiritual sloth, nor any hint of exhaustion in that frail frame. (Sri Devamitta's health was extremely delicate at the time.) Here was a man with a message. He delivered erect, composed, master of himself, and his hearers, with the art of an orator and the dignity of a priest to whom the world is nothing. When he sat down there was a dead silence, followed by a burst of applause". Mr. Yeats-Brown then goes on to describe a meeting he had with Sri Devamitta at 22 Lancaster Gate. The conversation turned on death. "When his time comes to die, he tells me (Mr. Yeats-Brown writes), he will do it with open eyes." "It is all over—snap—in a second", he says, 'one of the easiest actions in this beautiful life of ours'." Sri Devamitta's death which took place this year was as brave as these words which he spoke to Mr. Yeats-Brown so long ago.

Sri Devamitta returned to Ceylon at the beginning of 1928 and the work in England was continued by his nephew Daya Hewaitarne and the Committee of the British Maha-Bodhi Society. In June, 1928, the first band of Bhikkhus left for the Buddhist Mission in London with Mr. Devapriya Walisinha. They conducted the work of the Mission for two years and came back in August 1930. Referring to their valuable work Mr. A. G. Grant writes:—"In our memories we shall recall the names of the three splendid Bhikkhus who came

to us. The Ven. Vajiranana, the Ven. Nandasara, the Ven. Pannasara, and he who bore the heavy burden and responsibility on the business side—Mr. Devapriya Walisinha.”

Sri Devamitta had sometimes met with disappointment in connexion with the priests whom he brought for missionary work to India. Accordingly he decided to establish an institution where they could receive suitable training for the performance of their task. A Samanera Vidyalaya was started in Kandy for this object. The ten students who joined were afterwards taken to Santiniketan for instruction in languages, and at the end of about two years they proceeded to an institution which was organized for their training at Saranath. The seminary which thus sprang up at Saranath was intended by Sri Devamitta to be the nucleus of an International Institute of Buddhist studies.

In 1929, he lost his only surviving brother Dr. C. A. Hewavitarne under tragic circumstances. In all his work Sri Devamitta found his brother a great help to him and he felt his death as a terrible blow.

In 1930 January, Sri Devamitta wrote from sick bed, for he was ill at the time, “I hope the samaneras at Santiniketan will become great preachers in the future. If I could get 25 samaneras to be trained at Santiniketan the future is assured”. One of his desires was fulfilled when Mr. Ishan Chandra Ghosh completed his translation of the Jatakas into Bengali. It was done in six stately volumes, and represented the fruit of Mr. Ghosh’s labours extending over many years.

This year Sri Devamitta suffered a great loss in the death of Mrs. Mary Elizabeth Foster who had always rendered him the greatest help ever since he met her on board the s.s. “*Oceanic*” on October 18, 1893, on his way back from Chicago. She came to see him with a party of men and women when the boat called at Honolulu. She requested him to tell her if there was anything in Buddhism which could enable her to control her temper. Sri Devamitta gave her a simple suggestion which proved very useful to

her. He asked her to strengthen her will by the repetition of the words, "I will be good, I will control the rising anger." She embraced Buddhism and like another Visakha, she showed herself to be a woman of the most unbounded liberality in the cause of Buddhism. Writing about this Sri Devamitta says: "But for her wonderful liberality and personal affection I would never have accomplished the work that I had undertaken". She was a daughter of King Kamehameha the Great who reigned in Hawaii, in the Pacific Ocean, about one hundred years ago.

Various Buddhist institutions were either built with her money or maintained by it. There are so many of them that it would make a long catalogue to mention them all. Only the most important of them need be mentioned: The Sri Dharmarajika Chaitya Vihara, Calcutta; the Foster House, Calcutta; the Foster Free Hospital, Colombo; the Foster Seminary, now at Sarnath; the Foster Hall, Madras; Mulagandhakuti Vihara, Sarnath; the Buddhist Mission, 41, Gloucester Road, Regent's Park, London.

As has already been mentioned Mr. Devapriya Walisinha returned from England in August, 1930, and resumed his Secretarial duties which were being done in his absence by Mr. P. P. Siriwardene, B.A. The latter left for Colombo per s.s. "*Merakara*", on September 27, 1930.

In November 1930, Sri Devamitta drew up the Trust Deed conveying all property, including what he had inherited from his father, to a Board of Trustees with instruction to carry on his work. Sri Devamitta returned from Ceylon after a considerable time on March 10, 1931 and proceeded to Sarnath in the course of a fortnight.

A Free Night School was established at the Zawtika Hall, Gaya, with thirty boys. The Hall, named after a Burmese Bhikkhu, was built by Sri Devamitta mainly at his own expense. A Sinhalese resident of Australia gave him the money to purchase the land on which the Hall stood.

The historic occasion of the opening of the Mulagandha

Kuti Vihara was fixed on November 11. The celebrations were however, continued for two days more. People from every part of the world came to witness the ceremony. It was the moment of crowning fulfilment in the life of Sri Devamitta. His efforts had at last restored to Sarnath its rôle of glory after 800 years of neglect and oblivion. The tall tower of the Mulagandha Kuti shone against the clear blue sky, dominating the whole scene, and once more, ages after, the hope of Enlightenment filled the atmosphere. Seated in his sick chair Sri Devamitta watched the scene with a look of supreme happiness in his face. The Lord for whom he had left home, and all the prospects of material advancement, was at last installed in a fitting manner at the place where more than two thousand five hundred years ago His voice was heard communicating supreme knowledge to a small band of followers. The Wheel of Law was set in motion once again at Sarnath which had been in the past the centre of a new awakening in India. Amidst yellow-robed monks, and men and women of all nations, paying homage to Lord Buddha Sri Devamitta realised one great aspiration of his life.

The occasion was a great success. Certain well-authenticated relics of the Sakya Sage were presented to the Maha-Bodhi Society with a message from the Viceroy by the Director-General of Archæology, Rai Bahadur Dayaram Sahni. Three saplings from the famous Bodhi-tree of Anuradhapura were planted near the Vihara, one of them by Sri Devamitta himself.

The health of Sri Devamitta was never again completely recovered. The Doctors advised him to take rest but he placed his work above his life, and continued his labours with hardly an intermission. He wrote numerous articles for the Journal of the Maha-Bodhi Society and for others papers. He started publishing the *Buddha-Gaya Bulletin* of which he did not live to edit more than one number.

In 1932 Sri Devamitta became a samanera. Next year his full ordination was held at Sarnath on July 16. Many High Priests came from Ceylon to participate in the ceremony. A *sima* or a place where a full ordination can be given was also established at this time. Sri Devamitta by his ordination ended his life as an Anagarika, and entered into the full spiritual privileges of the Bhikkhu.

Sri Devamitta who now spent most of his time at Sarnath retired from his active life and on January 17, nominated Mr. Devapriya Walisinha as his successor to carry on the work of the Maha-Bodhi Society.

Sri Devamitta had an attack of pneumonia in April this year, and after a short illness he passed away on the 29th of the month under the shadow of the mightiest of his achievements—the Mulagandha Kuti Vihara.

Towards the end of his life he spoke of two wishes he cherished—one was ordination as a Bhikkhu at Sarnath, the other was to be reborn in India to continue the work in the cause of Buddhism. One of the two wishes was fulfilled—the other also would undoubtedly be realised in good time.

In this short life-sketch many things have been omitted, and those that have been dealt with have not been enough as a fair and full presentation of the life of this great man. Sri Devamitta was a heroic worker, an inspired teacher and a powerful orator, and he ranks among the makers of history of this age.

Among those who helped him in his work in India mention may be made of Narendra Nath Sen, Sarat Chandra Das, Neel Kamal Mookerji, Satish Chandra Vidyabhusan, Sir Ashutosh Mookerji, S. C. Mookerji, Manmohun Ganguly, Charu Chandra Bose, Sachindranath Mukherji and others.

* In writing this life-sketch I have received much valuable help from Mr. Devapriya Walisingha, General Secretary, M. B. S.

MAHA BODHI.



THE ANAGARIKA'S DEVOTED BROTHERS WHO ALL PREDECEASED HIM (*left to right*)
DR. C. A. HEWAVITARNE, EDMUND HEWAVITARNE, SIMON HEWAVITARNE.

Chicago, Ill. May 21-1923

My dear Brother:

Your letter of April 12th, reached me in Chicago today. I left San Francisco on May 12th, to visit my sister, living in this town and your letter was forwarded to me.

I note what you state in regards to self denial on your part; the money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and on other enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comfort. Have pleasures and pleasures such as you should have, in which to meet your friends. Take the money for it for your dearer self and do not take good care of yourself for my sake.

I thank you for the arranged account of the man who has accomplished what he is capable of.

How often the thought comes to me how wonderful your work has grown. You must have found yourself very busy to accomplish such good work.

Good! I cannot express my gratitude and am fortunate indeed it has been to have met a man as unselfish as I said in the beginning. We will work together and the Honor must be as much mine as yours.

May it please The Great All that we may meet again.

He be Able You

Yours truly

Mary E. Foster

Please give my love to your mother.

Address: 614 N. Ketchikan
San Francisco, Cal.

PRESS TRIBUTES

Prabuddha Bharata, Calcutta :—"We deeply mourn the loss of Rev. Anagarika Dharmapala who left his mortal coil on the 29th of April last at the famous shrine of Sarnath. Ceylon is deprived of one of its greatest souls and Buddhism suffers an irreparable gap in the galaxy of its best exponents. We hardly come across a second personality in modern India who can stand equal to him in his manifold efforts for the cause of Buddhism.

He was born of wealthy parents in Colombo in the year 1864. He received his early education in Christian schools. He was the best scholar in the Bible in his school career. He finished his studies and entered Government service. The philosophical bent of his mind and a profound religious urge compelled him to give up the service and take to the life of a Buddhist monk. First, he tried to revive Buddhism in Ceylon with untiring zeal. In 1890, he visited Buddha-Gaya and felt an irresistible impulse to restore the sacred spot to the Buddhists. Although he failed in the attempt, he could found a Buddhist Dharmasala and rest house there. In 1891, he founded the Maha Bodhi Society. He organized the International Buddhist Conference at Buddha Gaya in 1892. He was invited to the World's Parliament of Religions in 1893. There he represented Buddhism, and along with his illustrious friend, the Great Swami Vivekananda he preached the religious ideals of the East. After this he made a lecture tour in Honolulu, Japan and China. In Honolulu, he met Mrs. Mary Foster who afterwards became his staunch admirer. Her munificent gifts enabled him to erect the Sri Dharmarajika Vihara in Calcutta, the Mulagandhakuti Vihara at Sarnath and the Foster Robinson School in Ceylon. In 1912, he visited the Mahayana strongholds of China and Japan. In the closing years of his life, he spent all his efforts in the propagation of Buddhism among the Hindus.

In fact, he lived and died for Buddhism. His last words "I would like to be born again twenty-five times to spread the religion of Buddha" are sufficient to show how the cause for which he laid down his life had penetrated into the depth of his soul. May he rest in peace and his spirit work for establishing love and fellow-feeling among mankind."

The Aryan Path, Bombay:—"The death of Sri Devamitta Dharmapala will leave a great blank in the ranks of those who work for the cause of Buddhism. He was the founder of the Maha Bodhi Society. As a young man he came into contact with H. P. Blavatsky, who advised him, as a Buddhist, to work for Buddhism—an advice that was taken and faithfully carried out to the day of his death. In a message to all Buddhists, some years ago, he wrote:—

"I have spent 40 years in Bengal, Bihar and Benares in the service of our Lord, and with the help of a few friends I have been able to keep up the activities of the Maha Bodhi Society. I owe everything to my parents, to the late Madame Blavatsky and the late Mrs. Foster of Honolulu."

With a rare singleness of purpose he devoted himself to his cause, and not only was he happy in labouring for its growth in the west as in the east, but also was he fortunate in beholding the fair results of his endeavour."

The Theosophist, Madras:—"This month of May, there passed away at Sarnath, the sacred Buddhist centre near Benares, Anagarika Dharmapala, whom many will recall in Europe and America. A few months before his death, he took formally the vows of a Buddhist monk—he had lived the life for fifty years,—and was ordained at Sarnath at a great conclave of Buddhist High Priests from Ceylon. He then took the name Devamitta, but he will be known in the west as "Anagarika Dharmapala". As a youth, the coming of H. P. B. and Colonel Olcott to Ceylon awakened in him a missionary zeal, and he was ever devoted to the memory of H. P. B. and grateful for her motherliness

towards him. He helped Colonel Olcott as interpreter and assistant in the work of organizing Buddhist Schools ; for a while, he similarly assisted C. W. Leadbeater in his work for Ceylon Buddhists. In 1893, he accompanied Dr. Besant and Dr. G. N. Chakravarti to the Parliament of Religions at Chicago. But later, for many years, he disapproved of Theosophists in general. . . .

The Venerable Devamitta Dharmapala, as he will now be known, was a great Buddhist missionary. He organized the Maha Bodhi Society, a Buddhist Temple and Ashram in Calcutta, and as his crowning work, he built a large Vihara or Shrine and Meeting Hall at Sarnath itself, where the Lord Buddha delivered His first sermon. After the cremation of his body, part of the ashes were taken to Ceylon, where the Buddhists met in their tens of thousands to do honour to a great Buddhist missionary. In a two-mile—long procession the ashes were taken to a temple in Colombo, there to have a stupa or mound erected over them. As the ashes had to pass through Madras, they were deposited in the Buddhist Shrine at Adyar during the twelve hours' interval between trains. A few days before passing away, the Venerable Devamitta Dharmapala made a vow as follows:—Let me die soon ; let me be reborn. I can no longer prolong my agony. I would like to be born again twenty-five times to spread Lord Buddha's Dharma."

Amrita Bazar Patrika (Daily), Calcutta :—The death of Rev. Anagarika Dharmapala which occurred at Sarnath (Benares) on Saturday last removes from this country a great Buddhist monk and a zealous missioner of his religion. Though a Ceylonese by birth he had practically made India his home. For the last forty years he worked with single-minded devotion for consolidating the various schools of Buddhism in different parts of Asia. The establishment of Sri Dharmarajika Vihara in Calcutta, Mulagandhakuti Vihara at Sarnath and others also in foreign countries goes to testify to his fervid zeal in this direction. That he lived and died for

his religion will appear from the last words he uttered in his death-bed: "Let me die soon ; let me be re-born. I can no longer prolong my agony. I would like to be born again twenty-five times for the spread of Lord Buddha's dharma."

"Buddhism in England", London :—The Buddhist world has suffered a severe loss with the passing away of Dharmapala Hevavitarane who, as the Bhikkhu Devamitta Dharmapala, died at Sarnath, near Benares, on April 29th last at the age of sixty eight. Born in Ceylon of a distinguished family, in 1880 he came under the influence of H. P. Blavatsky and Colonel Olcott, and four years later joined the Theosophical Society. Acting under the advice of Mrs. Blavatsky, he took up the study of Pali and renouncing the householder's life, spent the remainder of his days in the revival and spread of the Dhamma throughout both East and West. In 1886 he joined Colonel Olcott in his campaign for the founding of Buddhist schools, and with him travelled far and wide the name of the Anagarika Dharmapala, "The homeless Protector of the Dhamma".

In 1891 he visited Buddhagaya, and thereupon resolved to regain it into the Buddhist hands. To this end he founded the Maha Bodhi Society, which first saw light on May 31st, 1891. In 1893 he attended the Parliament of Religions in Chicago as the representative of Ceylon Buddhists, and it was on his way home *via* Honolulu that he met with Mrs. Mary Foster, and persuaded her to become the patroness of his manifold efforts for the revival of the Dhamma. Five years later he formally donned the yellow robe of an Anagarika, and for the next twenty years he engaged in rousing up his fellow-men to action, and founding Buddhist Schools, Hospital, Hostels and other institutions. In 1925 he first came to England, and later founded a branch of the Maha-Bodhi Society to which later he was instrumental in sending a series of Sinhalese Bhikkhus to propagate the Dharma in the West. From 1928 until his death he was in an increasing

extent handicapped by his failing health, but lived long enough to receive full ordination as a Bhikkhu on Indian soil at the Vihara at Sarnath for the erection of which he was responsible. Of his work in the West more will be found in the publication of his letters to Mr. Humphreys, of which an instalment begins in this issue ; of his work for Buddhism, it is sufficient to say that he stands as the greatest modern example of a life entirely and tirelessly dedicated to the preservation and promulgation of the Teachings of the All-Enlightened One.

Modern Review, Calcutta:—By the death of the Ven'ble Devamitta Dhammapala the world has lost its greatest Buddhist worker and missionary. He devoted his whole fortune and life for the resuscitation of Buddhism in the land of its birth and its propagation abroad. The Maha-Bodhi Societies of India and England, the Mulagandhakuti Vihara at Sarnath and other Viharas and the many schools in Ceylon bear witness to his unflagging spirit of service.

Open your eyes and see, listen to the cries of distress of the 141 millions of people, and let their tears cool your dry hearts.

Dhammapala.

LETTERS OF CONDOLENCE

HIS EXCELLENCY THE VICEROY :—I write to acknowledge your telegram of April 29th and to say that His Excellency the Viceroy was grieved to hear of the death of the Venerable founder of the Mulagandhakuti Vihara.

RAI BAHADUR DAYARAM SAHNI, DIRECTOR GENERAL OF ARCHAEOLOGY IN INDIA :—"I was deeply grieved to learn of the sad demise of the venerable Dharmapala from your telegram of the 29th April and tender my sincere sympathies to you and the Maha Bodhi Society in your bereavement."

SHUNDO TACHIBANA, DIRECTOR, ALL JAPAN YOUNG MEN'S BUDDHIST LEAGUE, Tokyo :—"I have herewith the honour to convey to you the deepest condolence of the All-Japan Youngmen's Buddhist League for the recent death of Mr. A. Dharmapala, whose whole life had been devoted to the cause of the revival movement of Buddhism. I have the further honour of communicating to you the League's very sincere desire that the great work left by Mr. Dharmapala might be perfected by his worthy successors."

INTERNATIONAL BUDDHIST INSTITUTE OF HAWAII AND HONG-WANJI MISSION, Honolulu :—The International Buddhist Institute of Hawaii was inexpressibly shocked to hear of the passing of the Venerable Devamitta Dharmapala. He visited Honolulu—as you will remember—in 1893 on his way home from the World's Parliament of Religion held at the Chicago Exposition.

We have many records of his visit to this Island, pictures taken at different spots where he addressed the people and his name is much revered here. Also you will remember it was during this visit that his friendship was cemented with

the late Mrs. Mary Foster, whose fellow passenger he was on the way down from San Francisco.

Personally I do not know the late Venerable Devamitta Dhammapala but through correspondence felt that I had contacted a very noble and self-sacrificing character. He was always ready to answer my questions even when writing must have been laborious owing to his feeble state of health.

Surely the Buddha's words apply to the life of this great one :

"Whoso is compassionate is everywhere beloved ; by the kind and good he is prized as a friend, and at death his heart is full of peace."

The International Buddhist Institute and the Hongwanji Mission of Honolulu sympathise deeply with the people of India and Ceylon in the loss of the beloved leader.

—E. H. Hunt.

DR. D. R. BHANDARKAR, M.A., Ph.D.:—"So the Great Soul has passed away! The event was no doubt expected, but there can also be no doubt that by his demise the Buddhist world and India have suffered an irreparable loss. As to my individual self nobody enchanted and electrified me so much as the late Sri Devamitta Dharmapala."

Frankfurt am Main,

Am Tiergarten 42.

May 13th, 1933.

Daya Hewavitarne, Esq., Manager, Mahabodhi Society,

London.

Dear Sir,—

On opening the Wesak number of "The British Buddhist" I received a terrible shock reading of the death of Bhikkhu Sri Devamitta Dhammapala, the more so as I had received a letter

from Mr. Walisinha only a short time ago telling me that the Bhikkhu's health had improved lately and that he was feeling much better. Of course, I know that he has been in bad health for a long time, but as he overcame so many crises I hoped he would be spared much longer. And so the sad event happened after all too soon ; *anicca* is the lot of all of us.

It is just forty years since I first met him in New York, when he was on his way to the Congress of Religions in Chicago, where he went as the Buddhist delegate from Ceylon. I followed him to Chicago and there publicly took Pansil from him, being the first European or American, with the exception of Col. Olcott and Mrs. Blavatsky, who did so, and the first one doing it in the West, the other two having done so in Ceylon. Since then we have been in regular correspondence, which in fact had begun already in 1891. Though I met him some years ago in Switzerland, of which a photo showing us two together gives testimony, my old age (now 81) prevented me from accepting his invitation to the opening festivities of the Mulagandhakuti Vihara. There exists also a photo showing us both close to the Temple in Buddha Gaya.

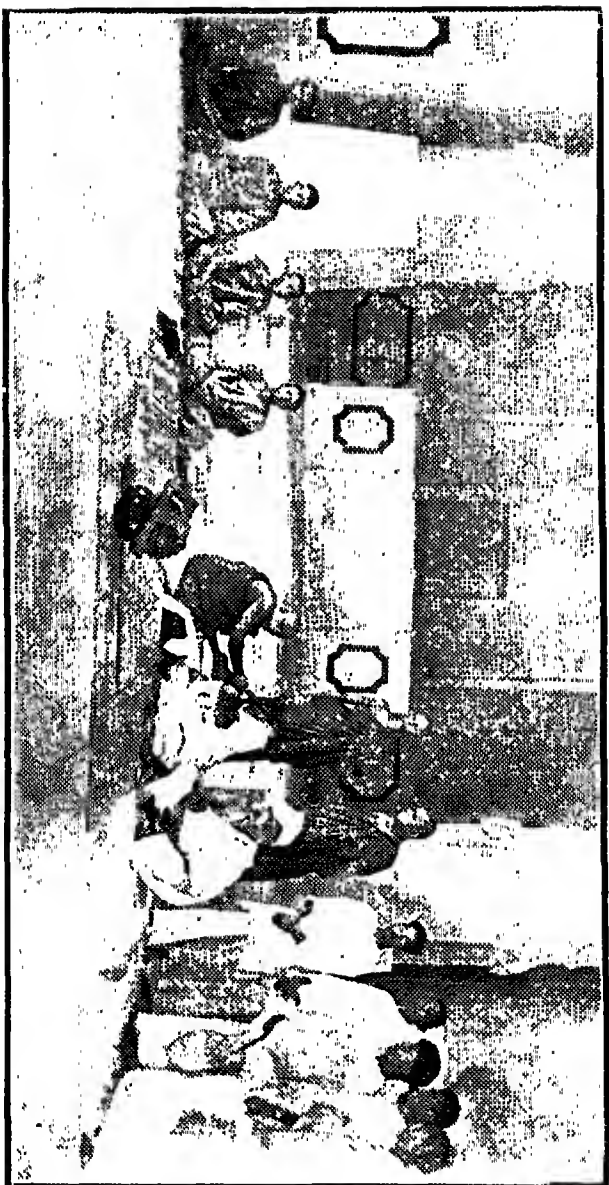
You may therefore imagine how his death affects me, and I only hope that in the next life we may meet again and can work together. I herewith express my deepest sympathy to you personally, and to the Buddhist Mission in England, at the irreparable loss you both have sustained. I hope the work begun by him will go on with energy under your management, with the help of the other members associated with you.

With kindest regards and wishing you the blessings of the Dhamma, I remain,

Yours very sincerely,

C. T. STRAUSS.

MAHA BODHI.



FIRST ORDINATION OF THE VEN. ANAGARIKA DHARMAPALA AS "SRI DEVANITTA DHAMMAPALA,"
AT THE MULAGANDHAKUTI VIHARA.

MAHA BODHI.



THE VEN. DHARMAPALA AT THE FELLOWSHIP OF FAITHS IN LONDON (*sitting left to right*) THE VEN. DHARMAPALA, F. NORWOOD, MRS. ANNIE BESANT, SIR ARTHUR CONNAN DOYLE.

P. P. MUKERJEE, M.A., B.L., BAR-AT-LAW :—Ven. Dharmapala's death has made my life very miserable because to me he was more than an elder brother, guide, friend and Guru (or Preceptor). The more I knew him, the more I began to love, admire and respect him and the more thankful I was to Lord Buddha for having brought me in contact with him.

DR. KALIDAS NAG, M.A., D.Litt., Calcutta :—"What a shock it must have been to you and to all our friends of Ceylon and India sympathising with the Maha Bodhi movement to learn that our dear and venerable Dharmapala passed away so suddenly! His noble words encouraging me to carry on the "Greater India" work are still ringing in my ears and I gratefully salute the great sage of Ceylon who has done so much to revive the religion of Lord Buddha. Please convey my deepest condolence to his family and friends and believe me that I am ever ready to co-operate with you in your noble mission. I have some satisfaction that I could pay my humble homage to Rev. Dharmapala through the Buddha number of *India and the world* which I hope you have seen. Several copies of the same have also been sent to Ceylon, through Bhikkhu Silananda. May you keep perfect health and carry on the glorious tradition of the Maha Bodhi Society whose soul, Rev. Dharmapala, will now bless you from above"

S. HALDAR, Ranchi :—"The passing away of Devamitta Dharmapala is a great blow to me. He was a man of liberal ideas, broad sympathies and of a kindly disposition. I was drawn to him by a strong attraction for the gospel of Buddha—an attraction which began in my student days and which has grown in intensity as I have grown older. Most bitterly do I feel the loss of such a good friend and such a great benefactor of humanity. Unhappy India needs the Dharma more than ever before and more than any other country."

S. C. MOOKERJI, M.A., B.L., Calcutta :—"It was with the deepest sorrow that I learnt of the death of the Reverend

Sri Devamitta Dharmapala. For him, it has no doubt been a relief from his physical sufferings, but it is an irreparable loss to those he has left behind. His was such a gentle and peaceful nature, that to know him was to love him."

BUDDHA SOCIETY, Bombay :—"Dr. Nair, Prof. Bhagwat, Mr. Padhye and other members of the Buddha Society have been extremely sorry to learn the sad news of the sudden and unexpected death of Venerable Sri Devamitta Dhammapala. Words fail us to express our deep sense of sorrow at the passing away of the founder of Maha Bodhi Society and the life and soul of the Buddhist movement in India and the World. Nobody has done such great service to the cause of Buddhism and has worked heart and soul day and night to spread the message of Lord Buddha as the Venerable Sri Devamitta had done and the world shall have to acknowledge one day its deep debt of gratitude to him and his work. We can do nothing better than follow in his footsteps and continue his noble work and spread the message of the Lord in every nook and corner of the world."

MAHA BODHI SOCIETY OF AMERICA (MRS. NETTIE HORCH, VICE-PRESIDENT):—"With deep sorrow the members of the Maha-Bodhi Society of New York learned of the passing of Sri Anagarika Dharmapala. His life and achievements, stand as a lofty example of consecrated service to the cause of Buddhism.

As a tribute to his memory, the Maha-Bodhi Society of New York, arranged a memorial meeting at the Roerich Museum, 310, Riverside Drive. In this way many of the friends and admirers of the late Dharmapala were able to honour his memory. I am enclosing a report of the meeting which undoubtedly will be of interest to you.

Hoping that the splendid work of the Maha-Bodhi Society which was guided by Sri Dharmapala will continue its worthy activities. Here in America we are trying to further the knowledge and Teachings of the Dharma."

MR. S. A. WIJAYATILAKA, EDITOR BUDDHIST ANNUAL OF CEYLON:—Pray accept our sincere sympathies in your great and irreparable loss. Need I say that your loss is also the loss of the Buddhist world at large? It will be impossible to replace him, whom you have lost. He was a man born with a message, and throughout his life he strove to fulfil that message. There is a solace to us all, in that he has left behind footsteps on the sands of time. And it is left to his pupils and admirers to follow in his footsteps, and emulate his noble example.

MR. KIRAN CHANDRA DUTT, Calcutta:—I anxiously went through the newspaper reports of the sudden attack of pneumonia which ended fatally and took away one of the noblest sons of Mother India-Ceylon is a part of India no doubt. The very Revd. Sri Devamitta Dharma-pala, the greatest of the Indian Buddhists, was known throughout the length and breadth of our motherland as an indomitable worker of the nationalistic Bauddha Mission of India, a true follower of the great Lord—who embraced all humanity in his divine bosom, and the president founder of the many Buddhist Viharas in and outside India. His labours in connection with the spreading of the doctrines of 'the Light of Asia'—I would like to call 'the Light of the World'—"Jagajjoti"—which He really was—are too numerous to mention and I wondered how with his frail frame, sickly and susceptible as it was, he could work so hard and with a giant's energy. The Buddhists of India do not know what a great loss they will have to suffer from this passing away of your revered chief.

Personally, I was always proud of his acquaintance and I suffer severely at the loss of this friend and philosopher. As one connected with the Vivekananda Society of Calcutta for a 'Yuga' I had the proud privilege to avail of the specious hall of the Mahabodhi Society for the public lectures of the Vivekananda Society through his kind co-operation and during the period there was many an occasion in

which the Revd. Anagarika H. Dharmapala, as he was known at the time, was invited to take part in the deliberations we had in connection with the Birth Anniversaries, year after year. Sri Devamitta was a true servant of the Prophet of Kapilavastu and his loss is really irreparable.

HUNGARIAN BUDDHISTS (THROUGH MR. FOHN ROHONCRY):—

It is only to-day that we heard with deepest regret of the great loss of the Buddhistic World, of the passing away of your Founder whose work for the Renaissance of Buddhism in India and the Buddhist Movements he started all over the world are too great to be ever forgotten!

We are taking deep part in your sorrow and heavy loss.

DR. B. SHAHA, M.B., D.T.M. & H. (Lond.), Calcutta :—I regret to learn from the newspapers the cessation of the earthly existence of our Venerable Devamitta Dhammapala which is also corroborated by your letter.

I had the good privilege of talking to him while in Calcutta. In spite of his terrible physical suffering from incurable heart disease, his face glowed when one talked on the life of Gautama Buddha and His activities for the relief of suffering creation. He used to forget his own disabilities and infirmities and infuse divine spirit of enthusiasm for work in his listeners. May his last desire that he may be born again in our midst for our uplift in a new vigorous body be fulfilled to the great joy of humanity.

MR. S. BARUA, Rangoon :—It was a shock to see the sad news of the sudden death published in your journal of our beloved Devamitta Dharmapala who laid the foundation of Buddhist Culture and glory and revived the long lost tradition of our faith throughout the world. My heart goes to mourn this irreparable loss of the Buddhist world. May his soul rest in peace and his cherished desire be fulfilled in his next birth.

MR. C. C. BOSE, Calcutta :—"It is with deep sorrow that I learn that Revd. Dharmapala has passed away from this world. I am really dumb-founded and do not know how to express my feelings. It is exactly forty years that I have been associated with him and worked with him for the restoration of Buddhism in the land of its birth. According to the teachings of Buddha everything is transient, there is nothing in this world, which we can call permanent. This body of ours is subject to dissolution. This is an undoubted fact that he was the greatest Buddhist of the age. The revival of Buddhism in India and Ceylon is entirely due to his untiring energy, steadfast devotion and singleness of purpose. His name will find a permanent place in the history of the revival of Buddhism in India and Ceylon. Revd. Dharmapala intensely loved India and always used to say that he had come over to India in order to die at Benares. His wish has been fulfilled."

MR. S. C. KHASNABIS, M.A., B.L., PLEADER, Dinajpur :—"I am really shocked to hear of Rev. Dharmapala's sudden death. I did not even dream that he would pass away so soon. His sudden passing away has moved me too deeply to be able to express my feelings on the occasion."

REVD. D. A. DHARMACHARYA, GENERAL SECRETARY, ALL INDIA BUDDHIST CONFERENCE :—"I cannot afford my poor ink to flatter his past activities and contributions to the cause of Buddhism in India and abroad. They will be written in letters of gold, perhaps in one line: Dhammapala An Emblem of Ceaseless Activity (*vīrya*) and Ideal servant of Dhamma."

SRI HARI HAR GIR, MAHANT OF BUDDHAGAYA SAIVITE MATH :—"I am extremely grieved to learn the sad and untimely demise of my Revd. brother Sri Devamitta Dharmapala, from your letter dated the 30th April, 1933, and also from to-day's "*Amritabazar Patrika*." The death of my illustrious brother has removed from our country a man, the loss of

whom can never be fulfilled. I pray to Lord Buddha that his followers may be inspired by his example and make our country and religion an ideal one by following his footsteps. May Lord Buddha rest his soul in peace!"

MR. C. C. BOSE, Calcutta :—"I had the opportunity to know the late Revd. Devamitta Dharmapala, better known as Anagarika Dharmapala, for over forty years and to be associated with him in the work of revival of Buddhistic culture in Bengal, the religion of Gautama Buddha in the land of its birth. He worked unceasingly for a little over forty years in this country. His one aim and ideal in life was to bring back the religion of Gautama Buddha to the land of its birth. He dedicated his long life to achieve this end with marvellous tenacity of purpose and devotion. His path was beset with difficulties, but with a steadfast perseverance he gradually overcame those difficulties and his efforts in the long run were crowned with success. It can be said that the present awakening of interest in the religion of Gautama Buddha is due to his unceasing labours in its cause. In my opinion, the best way to perpetuate his memory would be to have an international centre of Buddhist culture at Sarnath (Benares) where Gautama Buddha first proclaimed his religion and this will be more effective in preserving his memory in the mind of the coming generation than any other means. This will be the fulfilment of the aim and vision of his life and at the same time the best means to establish a cultural relationship between other countries."

V. SHIBAYEFF, Kulu :—"It was indeed with a feeling of deepest sorrow and regret that I read in the *Statesman* yesterday of the passing of our beloved and venerated Founder, the Ven'ble Sri Devamitta Dharmapala.

Please accept as Hony. Secretary of the Roerich Museum my heartfelt condolence."

BRAHMACHARI GOVINDA, Darjeeling :—"With deep sorrow I learnt the sad news that Rev. Dharmapala has passed away

suddenly. What a great loss for the Maha Bodhi Society and all those who loved and revered him! He was a great and noble personality, great in his zeal and noble in his selfless aspirations. I shall never forget the overflowing happiness of his mind after his ordination, which, together with the inauguration of the Sarnath Temple, was the crowning moment of his life. Never have I been more strongly touched and moved by the profound symbolism of a ceremony than in the moment when Rev. Dharmapala planted the saplings of the Bodhi Tree.

May his great wish to be reborn among us as a promoter of the Buddha Dharma in India, be fulfilled! May the memory of his brave striving inspire us!"

PANDIT VIDHUSEKHAR BHATTACHARYA, Santiniketan :—"I join with you all in mourning the passing away of Sri Devamitta Dharmapala. It is as it were a personal loss to me, the loss of a friend with whom my intimacy is too sacred to be expressed. Always edifying in his talks, he was an inspiring guide to hundred souls. His glowing services to the cause of Buddhism will be enshrined in the heart of humanity, and will stimulate yet greater endeavours for the propagation of the message of the Tathagata.

Let the memories of his eventful career on earth shine for ever as a beacon to us all and let us all worship the spirit of his great life by helping in our own way the noble work so nobly begun."

A. GUMBRILL, INDIAN STATE RAILWAYS PUBLICITY OFFICER :—"I learn with the deepest regret of the passing away of your illustrious founder, Sri Devamitta Dharmapala, and desire to express my sincere sympathy with the members of your Society in the great loss they have sustained."

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO :—"I am instructed by my Committee to convey to you our sincerest sympathy at the irreparable loss sustained by Buddhists the

world over by the death of the Venerable Sri Devamitta Dhammapala."

KAZI PHAGTSRING, Sikkim:—"Great shock to learn the news of passing away so soon of Rev. Devamitta Dharmapala at Sarnath. The sad news came as a thunderbolt to us. I on behalf of the Sikkim Buddhists send our condolence which please convey to the bereaved survivors of Revd. Devamitta Dharmapala."

THE INDIAN RESEARCH INSTITUTE, Calcutta:—"On behalf of the members of the Executive Committee of the Indian Research Institute, I beg to convey our deep sense of grief at the passing away of the Ven'ble Bhikkhu Devamitta Dhammapala. In him India and the Buddhistic world in general lose one of the greatest upholders of Truth, Religion and Aryan Culture and the Institute loses in particular an honoured member, friend and guide.

His was a life consecrated to the cause of Buddhism and its propagation in the land of its birth. The establishment of Maha Bodhi Societies in India and abroad, of the holy shrine of Mulagandhakuti at Sarnath will perpetuate his holy and loving memory in the hearts of the cultured devotees, and lovers of humanity.

The religious world will take a long time to recuperate this loss. May he attain Nirvana."

DR. K. GHOSH, Calcutta:—"I am indeed sorry to learn about the death of our respected friend Rev. Dharmapala. May his soul rest in peace and let him be reborn as he desired."

MR. A. K. MOOKERJI, M.A., Ph.D., Calcutta:—"You can well imagine how much I am grieved at the passing away of the great man. All my sincerest and friendliest sympathies to you."

RAI SAHEB HARI CHAND, C.E., Ahmedabad:—"With the greatest grief I read the sad news of the passing away of

Revd. Dharmapala. I am overwhelmed with grief. The country in general and the Buddhist world in particular have lost in him one of the noblest souls. May Lord Buddha grant eternal peace to his soul and grant his last wishes. How nobly he lived and how nobly he left this earth. Glory to him.

DR. H. W. B. MORENO, Calcutta :—"I was shocked to read of the demise of the great leader among Buddhists in India, Sri Devamitta Dharmapala. I knew him in the early days gone by, when against obloquy and even harm he established the foundation of Buddhism in India, especially in Calcutta, then the Capital. There was scarcely a more indefatigable worker, working in a hundred different directions ; and all tending to one end, like his great maker, the Lord Buddha for the uplift of humanity surrounded by ignorance and superstition. His ardour like his munificence was unbounded. One great lesson he leaves behind for us to learn is: "Faint not nor slacken". The goal stands clear before us ; it is only that we falter on the way. The people will come to a knowledge of the Truth, it is we who must gird up our loins and give to them a clear lead."

DR. A. L. NAIR, PRESIDENT, BUDDHA SOCIETY, Bombay :—"There is no gainsaying the fact that in Dharmapala's demise, the Buddhist movement in India and Europe—England in particular—has received a great setback. For Buddhism required a very strong and dominant personality to champion its cause in India, wherein it once enjoyed a victorious march, and in Rev. Dharmapala such a personality was surely discovered. His had been a life of struggle and his doggedness and untiring energy always succeeded, though late, in getting over adverse conditions and attaining success with the help of Mrs. Foster and other votaries. His founding the Mula-gandhakuti Vihara at Sarnath was the crown set on this sacred edifice based upon the foundation of self-sacrifice and a glowing patriotic life for the noble cause of his

Bhagawan. It was very lucky that he saw the last act carried to fruition. He was a faithful follower of the Bhagawan Buddha and his work in India, Ceylon and England will ever serve as a great stimulus for you and for us all to carry to completion the greatest and noblest work of the revival of Buddhism in the world. He was the pride of the Buddhist world. His mortal body may have gone and yet his work persists and is immortal! May he serve us as a radiant star to guide us through the darkness of ignorance is my fervent and earnest wish."

PROF. N. K. BHAGWAT, M.A., Bombay :—"It is with a great shock that I received the news of the passing away of Rev. Devamitta Dhammapala at Sarnath on Saturday last. Indeed Dharmapala was a great personality and a tremendous force behind the cause of Buddhism in India and Europe. I always entertained a feeling of highest veneration for that wonderful selfless worker. His doggedness, sincerity of purpose, combined with herculean will and lofty self-confidence made him a martyr in the cause of Buddhism. His life was one continuous flow of work and struggle towards the resuscitation of Buddhism in India. His founding the Maha Bodhi Society in Calcutta, his fight for the Budh-Gaya temple, his founding of the Mulagandhankuti Vihara at Sarnath and the British Maha Bodhi Society in London and the greatest and the most patriotic work done in Ceylon, all these combined give one a graphic idea of the sterling worth and merit of Rev. Dharmapala. I still remember when in 1920 I went to Ceylon how he helped me by making my stay comfortable in the Island for 3 months. He was a bold fighter and a man of convictions and nothing could come in his way when he espoused a cause even in the most adverse conditions and it is in these conditions that he received help from devout men and women of the type of Mrs. Foster. He was a real disciple of Bhagawan Buddha, and he translated into action the priceless and noble teachings of

the Bhagawan. His body may have suffered but his self was ever strong and developing and it is really a matter of pride and satisfaction, that he saw the last crowning act in the opening of the Mulagandhakuti Vihara at Sarnath. Men perish but their work never perishes! It is immortal. At this time my only request to you is that you should carry on the great work of Enlightenment and progress started by your Guru and, in fact, Guru of the whole Buddhist world and prove yourself a worthy lieutenant of the Great General. In his death the Buddhist world has suffered an irreparable loss and yet is not dissolution or death the inherent law of all component things? Undeterred by this calamity we must work in a spirit of solidarity and cohesion towards the revival of Buddhism in India and in the West and try to carry to its legitimate conclusion the great work which was started by the Rev. Devamitta Dharmapala."

D. H. HARRISON, SECRETARY, LIVERPOOL AND DISTRICT BUDDHIST LODGE :—"Permit me, on behalf of Liverpool and District Buddhist Lodge, to express our very deep regret at the passing on of your leader Ven'ble Bhikkhu Dhammapala. And with our sympathy we also wish for the continued success of your great work in India."

MRS. FIROZE P. TALYARKHAN, Bombay :—"I am so very grieved to hear about the great 'saintly soul's departure.'

May his soul rest in peace. Please accept my hearty sympathy."

MR. JAGADANANDA ROY, SANTINIKETAN :—"The sad news of the sudden demise of our Revd. Devamitta, has been received here as a bolt from the blue. We pray his last wishes may be fulfilled. I have lost in him a great friend.

MR. KALIDAS M. SHAH, Lahore :—"I was shocked to hear the news of the death of Revd. Anagarika Dharmapala. As he desired, he is sure to be born to spread Buddhism hundred

times more than what it is to-day. Personally I wish Buddhism to be the world religion.

MRS. P. K. ROY, PRINCIPAL, GOKHALE MEMORIAL SCHOOL, Calcutta :—I was very much grieved to get the sad news of Anagarika Dharmapala passing away.

MR. B. C. BARUA, Moulmein :—I am very much shocked at the demise of Sri Devamitta Dhammapala the greatest man of his age.

My deep condolence with his bereaved relations and pray his holy soul may attain salvation.

DR. MOHENDRA NATH SIRKAR, M.A., Ph.D., Calcutta :—I am very sorry to get the news of the passing away of our esteemed friend Sri Devamitta Dhammapala. His death removes a remarkable personality and not only Ceylon but India also is poorer to-day. He looked upon India with respect as the land of Buddha, and worked for the regeneration of Buddhism in the soil of its origin. The country's loss has been terrible. But in his death we have lost an esteemed friend and well-wisher also. He was much familiar with us and was a great friend of the late Rai Bahadur. His loss we feel to be almost personal. His strong personality, his devotion to Buddhism, and above all his profound regard for the Buddhist culture and almost the complete sacrifice of his life for the spread of Buddhism endeared him to every lover of culture, and though he has passed away from our midst, his memory will be enshrined in every heart in Bengal.

PROF. N. N. GHOSH, M.A., B.T., Allahabad :—"I am shocked to read the news of the passing away of the Rev. Dharmapala. I was quite unprepared for the event, and the shock is therefore all the greater."

DR. C. L. BARUA, Bhagalpur :—"With a very heavy heart I read the melancholy news of the lamentable demise of our Ven. Devamitta Dharmapala. I pray to Lord Buddha he

may enjoy peace and rest with great Buddha, the deliverer of mankind.

A. C. BANERJEE BAR-AT-LAW :—"I need hardly assure you that in Mr. Dharmapala I have lost a very old, a highly esteemed and a most dear friend. With all his erudition and world-wide reputation as a great religious teacher, he was always like a child in his simplicity. People little know the sacrifices which were of no mean magnitude which he made for the sake of the noble cause, the banner of which he held aloft under all sorts of privations and difficulties for close upon half a century. Few people know that apart from being a great, devout, religious preacher, he was an ardent and uncompromising patriot. Well, he is gone and we are not to hear his silvery accents again! May his soul rest in peace!"

TELEGRAPHIC MESSAGES RECEIVED

BUDDHISTS OF CEYLON :—Buddhist Ceylon bemoan loss of Venerable Dhammapala, desire expressing public meeting its greatest sorrow.

SECRETARY, CHITTAGONG BUDDHISTS ASSOCIATION, Rangoon :—The death of most Revered Bhikkshu Dharmapala is a great loss to Buddhist world.

U. THWIN, Rangoon :—"Regret very much death of esteemed and reverend Dharmapala, consider it an irreparable loss to Buddhism."

P. NAG, M.A., DY. MAGISTRATE, Narayanganj :—Please accept heartfelt sympathy at Mr. Dhammapala's death.

REV. VAJIRANANA THERO, Cambridge, England :—"Profound sympathy from myself and Buddhists in Cambridge for the loss of the world renowned Buddhist worker Dhammapala."

LONDON BUDDHISTS, London :—"London Buddhists deeply regret end of great career of the founder of the London Buddhist Mission."

THE BUDDHISTS OF PARIS, FRANCE :—"Deepest sympathy Paris Buddhists."

THE SECRETARY, HINDU MAHASABHA, Patna :—"Mahasabha deeply grieved at Reverend Dhammapalaji's demise. Prays for soul's eternal peace."

THE HOSTELLERS, Y.M.B.A., Colombo :—"Accept heartfelt sympathy."

BUDDHISTS, GALLE, Ceylon :—"Convey our deepest condolence from Buddhists and Tamil Merchants of the City."

THE BUDDHISTS OF MATALE, Ceylon :—"Accept deepest sympathies at great loss of Reverend Dhammapala."

THE SECRETARY, BENGAL BUDDHIST ASSOCIATION, Calcutta :—"Bengali Buddhists deeply shocked at the demise of Venerable Dhammapala."

INDO JAPANESE ASSOCIATION, Tokio, Japan :—"Our Association and Tokio Buddhist Club extend sympathy sad demise Venerable Dharmapala."

BIDARBARANJAN BARUA :—"Grieved at Venerable's death, wire cremation."

PIYADIGAMA AHANGAMA, Ahangama :—"Piyehi Wip-payogo Dukkhho. Accept our heartiest sympathy for death of Venerable Sri Devamitta Dhammapala Swami."

MRS. ANNIE BESANT AND C. JINARAJADASA, Adyar :—"On behalf of Dr. Annie Besant desire express your Society condolence on loss of great worker for Buddhism. May peace be with him in deva realms."—C. Jinarajadasa.

SRI PUNNASAMPADAKA SOCIETY, Kandy :—"Revd. Dhammapala's death caused great shock. Loss to Buddhists of the whole world. Accept our profound sympathy."

SUMANASENA THERA, Chittagong :—"Deeply grieved at

sad news of Venerable Dharmapala's demise, inform date of cremation please."

CHANDRAMANI MAHA THERO, Kasia :—"I express great bereavement for Rev. Dharmapala."

P. P. SIRIWARDHANA, Colombo :—"Deepest condolence greatest blow to modern Buddhist Movement."

SIRDAR BAHADUR S. W. LADEN LA, C.B.E., Darjeeling :—"Much aggrieved at change form of Venerable Dharmapala. Kindly accept Mrs. Laden La's, children's and my deepest sympathy at irreparable loss. Darjeeling Buddhists send their heartfelt condolence to you and relatives."

M. HARA, Consul for Japan :—"With profound sorrow I convey deepest condolence at the demise of Sri Dharmapala."

NARESH NATH MOOKERJI, Calcutta :—"Extremely upset, in what way can I help."

SARBANANDA BARUA, Simla :—"Deeply grieved Venerable Dharmapala's demise. Loss irreparable."

MR. I. NISHI, President, Indo-Japanese Commercial Museum, Calcutta :—"Venerable Dharmapala's death is a great loss to Buddhists as well as International unity. On behalf of Indo-Japanese association I wish to offer our profound grief and condolence."

REV. DHAMMAWANSA AGGAMAHAPANDITA, Chittagong :—"Deeply grieved at the sad news of Venerable Dhammapala's demise. May he be reborn for Arhatship."

MUDALIYAR WICKRAMARATNE, Kandy. "Regret irreparable loss to Sinhalese."

SAILEN SEN, Calcutta :—"His dedicated life will for ever inspire the Buddhists to follow the Noble Eightfold Path."

THE SINHALESE STUDENTS, Calcutta :—"The greatest Sinhalese Nationalist and religious lion dead. May his life and spirit be an inspiration to us and Buddhists the world over."

Our heartiest sympathies are all with you at this colossal loss."

LAKSHMAN SENAVIRATNE, B.A., (Paris):—"Our National Hero the Anagarika Dharmapala is dead to live for ever in all that is noblest in Buddhism. Accept my heartfelt condolence at this gigantic loss."

SOMANANDA BHIKKHU, Madras:—"Extremely sorry for Reverend Dharmapala's passing away."

BUDDHISTS, Kandy:—"Uttermost sympathies, alter not our greatest hero's last wish for cremation at Isipatana."

MUTSUDDI, Chittagong:—"Dharmapala's death heaviest loss Buddhist world. Pray with Chittagong Mahamuni villagers fulfilment his last wish."

HMIN, Mandalay:—"Deeply sorry to hear Venerable Dharmapala's death. Accept my condolence."

BHIKKHU DHAMMAPALA MEMORIAL

INTERNATIONAL BUDDHIST UNIVERSITY, THE FITTEST MEMORIAL.

A well-attended meeting was held at the Mahabodhi Society Hall on Friday last, the 19th instant at 6-30 P.M., to take the necessary steps for perpetuating the memory of the late illustrious Devamitta Dharmapala, founder of the Mahabodhi Society. The meeting was attended by Hindus and Buddhists and the admirers of the deceased hailing from other communities. Among those present were the Hon'ble Mr. Justice Manmathanath Mukherji, Dr. Bandarkar, Miss Béla Haldar, Messrs. Sachindra Nath Mukherjee, Probodh Kumar Das, Charu Chandra Bose M.R.A.S., Sailes Chandra Sen, B.A., Wahed Hossain, Advocate, Dr. Beni Madhab Barua, Dr. Kalidas Nag and others, with a fair sprinkling of Buddhist Bhikkhus. Hon'ble Mr. Justice Manmathanath Mukherji presided on the occasion.

The proceedings opened with the President explaining the object of the meeting and paying a glowing tribute to the memory of the departed worthy who had dedicated his life to the revival of Buddhism in the land of its birth. It was in the fitness of things, said he, that a movement was to be initiated for honouring his memory in a suitable way, so that posterity might be reminded of his great endeavours and achievements.

Mr. Sailes Chandra Sen in a nice little speech, described the personality and beneficent activities of the late lamented Anagarika. Enthusiastically and forcefully he placed before his audience the idea of an International Buddhist University at Sarnath, which originated with the President himself—a man of vision and determination. In regard to the achievement, aspiration and ideal of the late Bhikkhu Dharmapala, such an Inter-national University would be the fittest memorial in his honour. He further went on to say that the contemplated Buddhist University would be the great centre of International cultural union and it would promote the cause of peace in the world, hitherto unattained by the soul-less Disarmament Conferences.

If any country in the world has any rightful claim to be the centre of an Inter-national Cultural Union it is India and India alone.

The first resolution was then moved by Mr. Sachindra Nath Mukherjee. It runs as follows:—

1. That in memory of the late illustrious Devamitta Dhammapala, who consecrated his life for the revival of Buddhism in Hindusthan and in recognition of the distinguished services rendered by him for the cause so dear to his heart, this meeting resolves that a suitable memorial be founded in his honour in the holy spot of Sarnath and that the memorial do take the form of a Buddhist University for the propagation of Buddhist Religion, Philosophy and Culture.

Mr. Mukherjee in moving the resolution, gave a graphic history of the labours of the deceased during the last forty

years for the resuscitation of the lost glories of Buddhism in India. He was assisted in this great work by such stalwart Bengalis as Narendra Nath Sen, Sarat Chunder Das, Satis Chunder Vidyabhushan, Ashutosh Mukherjee and others, who gave of their best for bringing about a re-approachement between Hinduism and Buddhism. It was a dedicated life that Dharmapala lived—dedicated to the propagation of the message of his Master in the East and the West.

The resolution was seconded by Prof. Kalidas Nag and supported by Dr. D. R. Bhandarkar, who pointed out how the Maha-Bodhi Society was instrumental in doing a lot of good to India.

The second resolution which runs thus, was moved by Dr. B. M. Barua :—

2. That a Committee consisting of the following Gentlemen, with power to add to the number, be constituted to devise ways and means for making the movement for the proposed Memorial complete and successful. (The names of the office-bearers of the committee and members will be published later on.

The resolution was duly seconded by Mr. Charu Chandra Bose, who was a collaborator of the deceased for about forty years.

—Advance, Calcutta.

DEVAMITTA DHAMMAPALA MEMORIAL IN CEYLON

CEYLON COMMITTEE TO REPORT ON MEMORIAL.

The question of a memorial to the late Sri Devamitta Dhammapala was discussed at a meeting of the Maha-Bodhi Society held yesterday evening at the Preaching Hall of the Vidyodaya Pirivena, Maligakande. The Ven. Kahawe Ratanasara, High Priest, presided.

After a vote of condolence was passed, Mudaliyar K. W. Y. Atukorala moved and Mr. J. Moonesinghe seconded that the appointment of Mr. Walisinha Devapriya, who had been nominated by the late Ven. Devamitta Dhammapala as General Secretary and Director-General of the Maha-Bodhi Society, be confirmed. The motion was carried.

Anagarika Devapriya thanked the gathering for the honour conferred on him and said that he was nominated not because he had any special qualifications for the office but because he had been a disciple of the late Reverend Bhikkhu. He promised to fulfil the duties of the office to the best of his ability.

The next item was the question of a memorial to the late Sri Devamitta Dhammapala.

SIR D. B. JAYATILAKA'S SUGGESTION.

Sir D. B. Jayatilaka said that it was a most important question which had to be carefully considered and the views of many obtained before launching out on any scheme and the discussion at that stage would occupy considerable time and, even then, he did not think they could arrive at a decision. He suggested that they should formally pass a resolution to the effect that a memorial should be established and that a Committee consisting of not less than five and not more than seven might be appointed to discuss and consider a detailed scheme or schemes and submit a report to the Society.

Mr. E. S. Jayasingha urged that they could discuss the matter at that meeting. Continuing he said that during the life-time of the late Sri Devamitta Dhammapala, several proposals had been mentioned which he had at heart, among them being the construction of a magnificent Vihara in Colombo.

IDEA OF AN "AVASA."

Mr. J. N. Jinendradasa said that besides that which Mr. Jayasingha mentioned the late Ven. Sri Dhammapala entertained the idea of building a large Avasa for Bhikkhus and utilising the property "Victor House", opposite the Pirivena, for the purpose and that was his idea in purchasing the property.

Mudaliyar E. A. Abeyesekera favoured the erection of a Vihara in the City in the ancient Buddhist style of architecture. He further suggested that a life sketch of the late Ven. Dhammapala be written, while a smaller edition also be compiled so that every school boy could have a copy of it.

THE COMMITTEE.

A brief discussion followed on the size of the Committee to be appointed to go into the question. Eventually the following Committee of eleven was elected:—Messrs. C. W. W. Kannangara, Neil Hewavitarne, W. E. Bastian, W. H. W. Perera, N. D. S. Silva, A. D. S. Gunasekera, Mudaliyars K. W. Y. Atukorala, E. A. Abeyesekera, M. S. P. Samarasingha, Messrs. J. N. Jinendradasa, L. H. Mettananda, and Dr. G. P. Malalasekera and Mr. E. S. Jayasingha as Joint Secretaries.

The Committee held its first meeting at the conclusion of the proceedings.

—*Ceylon Daily News.*

ANECDOTES FROM THE LIFE OF THE LATE VENERABLE DHAMMAPALA

There are numerous incidents in the life of Venerable Dharmapala which throw considerable light on the fearless character of the great leader. He used to repeat them with much amusement whenever an occasion arose. As they are worth recording, a few are given below.

1. "SUBJECT OF NOBODY."

While travelling in the United States of America, the Venerable Dharmapala was waiting for a train at a certain town. He was dressed in his usual white robes and an elderly American, standing at some distance, appeared to be unusually interested in him. After eyeing the Venerable Dharmapala for some time he approached him and asked: "Are you a *subject* of old King Edward?" Venerable Dharmapala did not like the tone of his question but to be polite replied that he came from Ceylon. The American's knowledge of Geography did not appear to be very sound. Puzzled by this answer, he again asked, "Are you a subject of old King Edward of England?" The emphasis lay on the word *subject* and he was no more communicative than before. He simply replied for the second time that he was from Ceylon. The man was still unsatisfied and repeated for the third time his all-important question, "Are you a subject of old King Edward?" "I am subject of nobody", replied Venerable Dharmapala in a loud voice which made the man tremble with fear. With hat in hand and innumerable apologies, he hurried away to Venerable Dharmapala's great amusement.

2. A GLASS OF COOL DRINK IN PLACE OF ARGUMENTS.

It was a very hot summer day in Calcutta. After his mid day meal the Venerable Dharmapala was quietly reading

a book when two Bengalees entered his room and wanted to have a discussion with him on "soul" and "nirvana". As the subjects were abstruse and required previous knowledge of simpler doctrines, he inquired if they had read any books on Buddhism. To his surprise they confessed that they had not done so. Ven. Dhammapala understood that they were simply going to waste his time. He, therefore, asked them to read one or two books on Buddhism which he himself recommended. "After you have read them, I shall be pleased to have a talk with you on the subject," said he. But the two stalwarts of the atma theory were not to be so easily put off. They demanded the proof of the non-existence of soul then and there. Both of them were completely wet with perspiration and appeared quite uncomfortable inspite of their eagerness. Guessing that some cooling beverage would quench their thirst as well the desire for the proofs of the non-existence of soul, he quietly ordered two glasses of College Square sherbet which had by that time earned a reputation for its excellence. The faces of the two visitors beamed with delight on the approach of the glasses and in no time emptied the contents while Venerable Dhammapala watched them with a smile. As they put down the glasses, he asked, "Now what do you think : is the sherbet better or the arguments?" They had a good laugh and with many thanks to his hospitality left the room leaving him in peace.

* * * * *

3. THE MAN TO FOLLOW THE BOTTLE.

The Venerable Dhammapala was once returning to Calcutta from Benares. An Englishman got in at a wayside station and occupied the berth opposite to him. As the train whistled off, he produced a bottle of liquor from his bag and had several glasses. Ven. Dhammapala kept quiet thinking that he would soon cease drinking, but to his disgust he kept on drinking glass after glass. The smell was simply nauseating and he was very uncomfortable. At length he requested the man to stop

drinking but he replied haughtily that he was free to drink as much as he liked. Without another word, Venerable Dhammapala took the bottle and sent it flying out of the window to the great disconcert of the Englishman. Before the man could even ask for an explanation he said in a compelling voice, "Now lie down and sleep, if you utter a word you will meet the same fate as your bottle. Take care." Not a word escaped from the man. He meekly obeyed and did not stir till next day morning.

* * * * *

4. OLD MEN ROUSED.

At one time the Ven. Dhammapala toured all over Ceylon addressing hundreds of meetings organised by the villagers. He roused the people from their slumber with his great oratorical powers. At one of these meetings he advised every villager to do his share for the redemption of his motherland. After the speech was over he returned to his place of residence. Not long after, there came ten old men, none below the age of sixty, and said, "Sir, we heard your great message and we were wondering in what way we could help the country. We are old and feeble and not likely to live long, and do any useful work. We have, therefore, decided to sacrifice our lives by killing one Englishman each. Give us your blessing."

Venerable Dhammapala was naturally shocked and explained that his message was not to kill Englishmen but to improve their own lot by their own efforts. After he had advised them not to think of such a foolish action, they left for their respective houses.

* * * * *

5. ATTEMPT AT ASSAULT.

There are several districts in Ceylon where Roman Catholic influence is predominant. In those days no Buddhist preacher dare speak anything against Christianity in those places. Venerable Dhammapala was invited to one of these districts

and address a Buddhist meeting. As it is well known, he was the most fearless critic of both Christianity and the Christians. So the Roman Catholics made every effort to prevent him from visiting the place. Some threatening letters were also received in which it was stated that his life would be in danger. His mother came to know this and felt anxious. She tried to prevent him from going but he simply said that he must keep the appointment at any cost and as he had no ill-will against any Christian, his good karma will protect him. Accordingly on the day fixed he went there and spoke in his usual strain but nobody disturbed him.

After the meeting was over he was sitting on the verandah of his host's house when a fierce looking ruffian came and fell down crying at his feet. Ven. Dhammapala inquired what was the matter with him. The man confessed that he was bribed to assault him and he was coming to do it when he saw him for the first time. At his serene and majestic appearance, he was almost benumbed with fear and felt great remorse at the crime he had intended to commit. He begged his forgiveness and promised to lead a good life thenceforth.

A LETTER OF VENERABLE DHAMMAPALA

Namo Buddhaya.

12-8-2465

1921

MY DEAR JINARAJADASA,

Yours of the 8th instant. It was in 1878 that I first heard of the T. S. Col. Olcott having read the English translation of the Panadura Controversy wrote to the late Migettuwatte Hamuduruwo of the Kotahena lhalapansala declaring himself a Buddhist and H. P. B. sent him a copy of the "Isis Unveiled." We were then living at Kotahena. I was attending the St. Thos. Collegiate School. After returning from school daily it was my habit to visit the Pansala. The priest was a great controversialist, and every Saturday he would deliver a sermon on

Buddhism and attack Christianity. They came like thunderbolts, and after the attack he would tell the audience of the formation of the T. S. and of Col. Olcott. His words were like sweet honey to me. I began to think of the future of Buddhism and a kind of invisible love entered my heart. Every letter that the priest received from Col. Olcott was translated and printed. In 1879 the T. S. party arrived in Bombay, and my love to the T. S. and the Founders had no bounds. The priest received a copy of the 1st issue of 'The Theosophist,' and it contained an admirable review of the "Light of Asia". I thought that it was light from heaven. In 1880 Col. Olcott, H. P. B., Damodar and the Bombay Theosophists came to Ceylon and they received a royal welcome. I was then 15 years old. At the first lecture my father, Irving's father and other leading Colombo Buddhists were present. At the close of the lecture after all had left the place Irving's father and my father remained behind, and I with them, and Irving's father introduced me to Col. Olcott and H. P. B. Both of them shook hands with me. I left school in March 1883 and in November I wrote to H. P. B. that I wish to become a Chela. In 1884 January Col. Olcott initiated me although I was under age. In December 1884 H. P. B. brought me over to Madras, and in her room she asked me to learn Pali. It was wonderful that she saw my future. From January 1884 to 1904 I entertained the belief that the T. S. would take up the cause of our Lord. In 1905 I was disillusioned. Adyar was my home for 20 years. Since 1905 Adyar had no attraction for me.

Now that you wish to build a small Vihara at Adyar I shall do all I can to help you. Prepare a plan of the Vihara according to the *Amarāvati* Vihāra architecture. You will find pieces of *Amarāvati* Sculpture in the Madras Museum. Let it be a small building, and I am sure the Master's blessings will come, and with them the means also.

Yours affly.,

ANAGARIKA DHAMMAPALA.

[Mr. C. Jinarajadasa of the Theosophical Society has sent the above letter for publication. It throws some light on the question of the Anagarika's break away from the Theosophical Society.—EDITOR.]

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VENERABLE DHAMMAPALA'S LETTERS.

In the course of a letter about Venerable Dhammapala's work in England, Mr. Christmas Humphreys of the London Buddhist Lodge writes:—

"I have kept all his letters to me, together with a diary of events from the time he first landed to the time he left England for good. As this is of interest to the readers of our magazine and possibly of value to anyone writing his life, I am beginning the publication of these letters, helped out with extracts from the diary, in our September magazine. The article will be serialised over about three issues."

Those who wish to read these letters should subscribe to "Buddhism in England", 121, St. George's Road, Westminster, London, S. W. 1.

A VALUABLE GIFT.

Messrs. John & Co., the well-known photographers of Colombo, have presented to the Mulagandhakuti Vihara a life size coloured enlargement of a photograph of the late Ven. Dhammapala (See frontispiece). We express our grateful thanks to the donors.

ERRATA.

We regret, in our account of the visit of General Kaiser Shumshere Jung Bahadur to Sarnath, published in the March-April issue, there were several mistakes. The following are the corrections:—

1. Page 127, last but one line:—read "Varaha that lived on land" for "Varaha that lived in water".
2. Same page last line:—read "leonine" for "deomine".
3. Page 128, 3rd line of 5th para:—read "last" before "historian" for "best".
4. Page 128, 1st line 5th para:—read "excavation" for "excavaton".
5. Page 128, 2nd and 3rd lines 5th para:—read "met" with "with".

Photograph facing page 153 of the *Waisakha Purnima* number has been wrongly called "Buddhist House at Berlin". It should be "Himalayan Research Institute of Roerich Museum, Naggar, Kulu, Punjab".



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरुण भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्वारि
हिताय सुखाय देवमनुस्सानं । देसेषु भिक्षुवे धम्मं आदि कल्लार्थं मज्झे कल्लार्थं
परिशीसान कल्लार्थं सार्थं सव्यञ्जनं वेत्तपरिपुषं परिमुहं ब्रह्मचरियं पकासेषु ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 41.]

OCTOBER, $\frac{B. E. 2477}{C. E. 1933}$

[No. 10

PEACE TO ALL BEINGS

By NICHOLAS ROERICH.

The whole Buddhist world will rejoice to hear that on November 17th, 1933, in Washington will take place the Convention of the Banner of Peace for the protection of treasures of Religion, Art, and Science. The great conception of Peace is pronounced in all languages and there is no such stony heart that would not throb in enthusiasm for peaceful construction.

Humanity in diverse ways is striving for peace and everyone in his own heart realizes that this constructive work is

a true prophecy of a new era. In view of this, it is certainly incongruous to hear discussions on the comparative desirability of various bullets or on whether one type of ship is closer to the conceptions of world unity than the cannon of two battleships. Let us, however, consider these discussions as preliminary steps toward the same great peace that will tame the belligerent instincts of humanity by the resplendent and joyous creations of the spirit.

The fact remains, however, that the shells of even one of these cannon can destroy the greatest treasures of art and science as successfully as a whole fleet. We deplore the loss of the Library of Louvain and the unreplaceable loveliness of the Cathedral of Rheims; we remember the beautiful treasures of private collections which perished during the world's misunderstandings. We do not, however, wish to inscribe above them words of enmity; let us simply say: "Destroyed by human error, and recreated by human hope". Nevertheless, errors in this or any other form can be repeated and other precious milestones of human achievement can be destroyed.

Against such errors of ignorance we should take immediate measures. And even though these may be only preliminary measures of safeguarding, some very successful steps can be taken. No one can deny that the flag of the Red Cross proved to be of immeasurable value and reminded the world of humanitarianism and compassion.

For this reason a plan for an International Peace Pact which would protect all treasures of art and science through an International Banner has been outlined by me and the events of every day show how urgently this Banner-Protector is needed.

Reality itself advises us of the undeferability of spreading the Pact and Sign amongst the consciousnesses of the people. Thus also will be strengthened and renewed the understanding of historical traditions and constructive progress. Such a con-

structive aim in the interest of the youth is after all the most sacred duty of every educator.

Let us not conceal from each other the unheard-of crisis and chaos, which shake the foundations of the world. Let us not enumerate these events—they are known to everyone. Not only known, but even felt most painfully. This is already not a supposition, but indeed a truism. Therefore the idea of special protection of the monuments of highest civilization, of highest culture, arises before us most imperatively.

All sensitive minds of the world understand the seriousness of the present situation. A distinguished author has recently pointed out the necessity of building another Ark of Noah in view of the indisputable dangers that threaten humanity. The same dangers are stressed by all cultural leaders. From different countries under most different circumstances these calls of *Kassandra* reach us. And the events that follow only prove that these calls are not irresponsible utterances. Without exaggeration daily is pouring in fresh news which confirms the necessity to assemble in the name of the protection of the Treasures of human spirit.

There can be no such country which can state that it does not care to worry about the protection of its treasures. There can be no such savage heart that would not like to understand that the renaissance of a nation comes together with the renaissance of the high principle of civilization and culture. Thus I cannot imagine hence that a conscious opposition may originate against our mutual desire for progress of civilization and culture which finds its expression first of all in the preservation of monuments—the true treasures of humanity.

In order to assert that thoughts and care for the preservation of the beautiful, of the growth of progress, are not needed, one must be that destructive barbarian who only in time of complete decadence of civilization raises his voice and violating hand. But let us not speak of opposition, for we do not live in barbarous times.

Consequently before us lies the aim of spreading and rooting in the consciousness of the people the idea of the necessity of utmost care for everything constructive and positive. Destruction and depredation have made the human spirit weary. They introduced in life not only rudeness but also dullness which satisfies itself but with the coarsest forms of life.

Cultural beginnings are still neglected because there exists an erroneous opinion that the present grip of crisis is not the time to care for them. But the S. O. S. of the human spirit resounds. It is time to think of the saving life-belt, which will carry us out into the epoch of a beautiful renaissance.

We are optimists and positivists ; we understand that if the joint human thought will strive towards preservation and strengthening of constructive principles, everything else will adjust itself. In all ages, the most difficult problems were always solved through principles of the highest culture and civilization.

History itself affirms our consideration. Let the apparent handicaps and non-understanding be only those hidden possibilities which blossom after the obstacles have been conquered. We shall in no case give up the idea of preservation of true spiritual values of humanity. We want to live, therefore every dissolution is abhorrent to us.

We do not stand alone in these constructive ideas. We have before us thousands of written evidences of support, from the best representatives of the world. I shall not enumerate them, because not one of these beautiful names could be omitted ; and to mention them all as a complete necklace of most valuable pearls would mean to write a whole book. Of course this book will be written. The names of those who stood up in the first rows for the defence of the most beautiful, the most educative, the most calling, shall be preserved on precious Tablets. Humanity must know who took pains and care for real progress.

Let us remember the history of the Red Cross. This

Sacred Sign will soon mark the septuagenary of its existence for the sake of humanity. Here it will be fit to remember how much of non-understanding was manifested by the contemporaries of Dr. Dunant towards this pan-human idea. Yet despite all derisions and scoffing, the idea of love for humanity triumphed and even the most severe critics do not dare to dispute the remarkable results of it. There exists a special negative type of people who prefer to speak only of everything negatively. But now even these peculiar individuals will not condemn the benevolent idea of the Red Cross.

The historical development of the Red Cross should be studied by us in order to derive experience for our case. From the history of the Red Cross we understand that the idea became a living one only because of the incessant, persistent, imperative actions of all its founders and co-workers. Fortunately neither derisions nor negations could in the least discourage its noble defenders. Neither shall we divert from our aims! Nothing whatsoever will break your united decisions to protect the Beautiful and the Highest!

The means of rooting this idea in the hearts of people, in the hearts of the youth—our heirs—are extremely manifold. They are as multiform as life itself. Therefore I repeat, every proposition has its reason. Every thought should be benevolently discussed and the circumstances will show how and in what sequence to apply them.

If we discuss the principles of creativeness, we thereby admit also the broadest thinking. May this thinking contain first of all friendliness and goodwill. In the name of the highest constructive principles, in the name of protection of everything best and noble, I greet all adherers of the Pact—the friends of real treasures of humanity.

PEACE BANNER CONVENTION IN WASHINGTON

A MESSAGE.

On behalf of the Buddhists and on behalf of the Maha Bodhi Society in particular, we wish to convey our fraternal greetings to the delegates assembled in Washington for the purpose of taking a further step in the noble work of preserving the treasures of art, religion, and science, in the event of another world conflagration. Buddhists of India in particular feel the necessity of such a Pact as they have suffered most terribly by the numerous invasions of India. No Buddhist can witness without feelings of profound sorrow and indignation, the images of the Blessed One, the Lord Buddha, the magnificent University buildings of Taxila, Nalanda, etc., in utter ruin and the innumerable Viharas scattered all over India, completely destroyed by the insensate folly of India's invaders. Wave after wave of destructive forces had passed over the magnificent art treasures of Buddhism and the Buddhists had to look on with tears in their eyes as their priceless treasures were being reduced to ashes.

The news of the noble efforts of Professor Roerich, therefore, came to them as the beginning of a new era. It is the wonderful genius of Professor Roerich which has conceived the most practical method of preserving the Art Treasures in this splendid way. He has conceived the idea and has formulated the scheme in its fullness and it is now up to the peoples of the world to heartily support it and get their respective Governments to place their seals of approval on it. That every nation will finally accept the Pact, we have not the least doubt, for the most advanced nations of Europe had the painful experience of witnessing the destruction of some of their invaluable treasures during the last war. They cannot be so

callous and devoid of every sense of aesthetic feeling as to remain unmoved while the beautiful creations of the master minds of their nations are being destroyed by human folly. But it may take some time yet before they fully realise the necessity for this Pact and therefore, the duty of those who believe in the future of mankind is to carry on the great struggle till they achieve success. As it has been rightly pointed out by Prof. Roerich, the idea of the Red Cross took a long time for the nations to adopt but to-day it is the one redeeming feature in the fields of human slaughter. Preservation and protection of Art treasures are no less important than the work of the Red Cross Society as man minus the achievements of the best of his family can boast of nothing great. Therefore all honour to Professor Roerich for his wonderful conception and every success to the efforts of the Convention! We have no doubt that Buddhist countries are entirely in sympathy with the movement, and if proper representations are made to their Governments they will be among the first to sign the Pact.

In conclusion we wish to add one more word. By placing the idea of the Pact before the world, Professor Roerich has made the greatest contribution to the peace of the world in recent times and the fact should be fully recognised by all the nations of the world. If there is any person who deserves the Nobel Prize for peace it is Professor Roerich who is undoubtedly one of the greatest promoters of peace and good-will among the warring nations of the world.

May every success attend the deliberations of the Convention.

On behalf of the Maha Bodhi Society
DEVAPRIYA VALISINHA,
General Secretary.

ROERICH BANNER OF PEACE

BY DR. GEORGE CHKLAVER.

Doctor of Laws, University of Paris.

Seldom are all the Nations of the World stirred by the same thought, seldom are they united by the same endeavour. It was given to Nicholas Roerich to create a movement which has won the enthusiastic support of Governments and peoples alike: thus it was proved once more that Beauty, Knowledge, and Culture, are the best means to bring together the *Membra disjecta* of Humanity.

Many flags wave above our cities, our ports, our ships and fortresses: flags of war and flags of commerce, standards of kings and banners of republics. Now thanks to the initiative and to the genius of a great artist, this new banner is beginning to be unfurled all over the world and will protect in the future the sacred shrines of Beauty and Knowledge. It is again characteristic of Nicholas Roerich that the idea originated by him did not remain a dream or a blissful vision, but was to speak, translated into terms of law and resulted in a precise plan for international co-operation under the auspices of the United States of America and of the League of Nations.

The draft of an international pact for the protection of artistic and scientific institutions was devised in the summer of 1929 and was presented first to the Department of State in Washington and then to the International Institute of Intellectual Co-operation of the League of Nations. Representative personalities of all countries were requested by the Roerich Museum of New York to express their opinions as to the principles embodied in the draft of the "Roerich Pact." Thousands of answers have been received from all parts of the world and all have expressed their admiration for Nicholas

Roerich's initiative and their sympathy with the plan proposed by him. At the same time, the competent authorities of the League of Nations examined the pact and expressed their desire to see it ratified by the various governments.

The Roerich Pact appears, indeed, not only as a token of reverence for culture on the part of the peoples and their governments, but also as a remarkably progressive feature of modern international law.

The preamble to the Pact recalls former efforts to secure respect for monuments dedicated to religion, to education, to the arts and sciences. Then, it sets forth the principles of protection for these monuments to be adhered to by all civilized nations. The "Banner of Peace," the new flag proposed and designed by Nicholas Roerich, a magenta circle and three inscribed spheres on a white field, will shield the centres of culture against wanton destruction and desecration, in accordance with rules similar to those which apply to the Red Cross ensign. In case of any infringement of these rules, an International Commission of Inquiry may be appointed which will be empowered to publish its report and thus to put the facts before world public opinion. The monuments which are to enjoy the special protection provided for by the Pact will be registered at the Secretariate of the League of Nations, at the request of the respective governments of the countries in which they are situated.

Sceptics may advance, of course, that the rules of the "Roerich Pact" can be broken, as any rules of law, by unscrupulous belligerents or revolutionaries. But everybody knows that even the commands of divinity are violated. So much the worse for the violators. In the end—although it may be so far distant that human eye and intellect fail to perceive it—justice will always prevail, because justice is nothing but an aspect of the general balance of the world, of the equilibrium and the harmony of the universe. Should the divine commands be abolished because of the existence of sinners, or all human laws because of the existence of criminals, or all

international covenants because of the forces of evils which from time to time seem to overpower a nation?

Truly, international law has not yet developed an appropriate machinery to bring culprit nations to justice and to impose sanctions upon them. But moral sanctions such as an appeal to world opinion, as foreseen in the Roerich Pact, will certainly have an effect and compel any potential law-breaker and desecrator of culture to give some attention to the possible consequences of his acts. Even the most materially-minded people will soon realize that such violations of positive law and of pledged faith "do not pay." A reputation for falsehood and vandalism does not help a nation's prestige or prosperity. This may sound like a simple truism, but it is an appropriate antidote to unwarranted scepticism and negation.

The Banner of Peace has already been unfurled and hoisted. With Nicholas Roerich the leaders of culture have affirmed the vital necessity for it.

The Banner of Peace will fly high over the shrines of Beauty and Knowledge protecting the treasures of humanity's past and announcing a new era of greater culture.

Prof. de Roerich closes his first address on the Banner of Peace in the "New-York Times" thus :

"Really it is imperative to take immediate measures to preserve the noble heritage of our past for a glorious posterity. This can only come if all countries pledge themselves to protect the creations of culture, which after all, belong to no one nation but to the world. In this way we may create the next vital step for a universal culture and peace."

THE ROERICH PACT

Prof. Nicholas Roerich, the world renowned artist, philosopher and archaeologist, to whose art a skyscraper Museum has been dedicated in New-York, and who is the founder of many cultural institutions, conceived the great salutary idea of the protection of artistic and scientific achievements of humanity, as far back as in 1904, when he advanced the first proposals in this respect to the Russian Imperial Government. In the beginning of the Great War Prof. Roerich again emphasized the necessity of the same idea and finally in 1929 he proposed to the nations to establish a Pact for the preservation of treasures of Art and Science of the World. This proposal was made public in the U. S. A. through the "New-York Times" and at the same time Prof. Roerich commissioned Dr. George Chklaver, Doctor of Laws and Lecturer of Paris University, to draft the legal form of this Pact.

The Pact in 1923 was submitted and unanimously approved by the Museum's Committee of the League of Nations. In the same year were founded the "Committee of the Roerich Banner of Peace" in New-York and the "Comite pour le Pacte Roerich" at Paris. The next year saw the foundation of the "Union Internationale pour le Pacte Roerich" under presidentship of Mr. Comille Tulpinck, with its seat at Bruges, Belgium. Prof. Nicholas Roerich was elected Honorary President of all these three bodies and the President of the Hague Court of International Justice, M. Adatci accepted the Protectorship of the Union in Bruges.

Two International Conferences dedicated to the promulgation of the Roerich Pact were organized, both in Bruges, the first in 1931 and the second in 1932, in which delegates of over twenty countries participated.

At the time of the Second International Conference an

Exhibition of Art Cities took place at which 23 countries were represented.

At the same time, on Mr. C. Tulpinck's initiative, the "Foundation Roerich pro Pace, Arte, Scientiae et Labore" was inaugurated in Bruges.

All three Banner of Peace Committees held lectures, published reports and arranged many manifestations, as for instance the Pageant of the Shakespearean Association of Roerich Society in Central Park in New-York.

Enthusiastic response came in from all parts of the world and thousands of letters of appreciation and endorsement were received from Governments, scientific and artistic institutions, women's organizations and leading statesmen. These opinions were published in the form of Vol. I of the "Roerich Pact Book." Almost all leading men in the world of culture have expressed their appreciation and enthusiasm for the Pact, and we find in this list of adherers such prominent names as: H. M. King Albert of Belgium, President Masaryk, Mrs. Franklin D. Roosevelt, H. H. Pope Pius XI, Marshall Lyautey, Maurice Maeterlinck, Dr. Rabindra Nath Tagore, Sir C. V. Raman, Sir Jagadis Bose, Secretary H. A. Wallace, Senator Copeland, Senator Ricci, Baron de Taube, Prof. A. Bustamente, Prof. A. Altamira, Prof. Louis Le Fur, H. G. The Duchess of Somerset, Prof. Anesaki and a long row of other such names of international standing, followed by a list of Academies, headed by the Academie Francaise and by the world's universities, museum, etc., etc.

The present year sees the inauguration of a convention at Washington, U. S. A. on November 17th, which will be an important milestone for the Roerich Banner of Peace, which is already unfurled over several institutions.

The Banner as such represents three spheres within a circle, in magenta, colour, on white background.

Naturally such a Banner is needed not only in time of war, but at all times, because innumerable vandalisms and

destructions of irreparable treasures take place almost daily. Thus the Banner is an epoch-making sign of culture.

This Banner of Peace, similar to the flag of the Red Cross, is intended to protect all centres of Art and Sciences, Religious Monuments and all the world's cultural values. As the founder Prof. Nicholas Roerich states in his address :

What the Red Cross flag is for the preservation of physical health, our Banner of Peace is as Protector of the spiritual health of humanity !”

NICHOLAS ROERICH

BY MILINDA.

“He is a veritable ploughman. His field is immortality” —such is the definition of a great Teacher in ancient scriptures. And this aspect of an eternal ploughman would seem truly meaningful in the vision of all spirits of universal ministry.

Those who know Roerich and are aware of his work, will understand why, when contemplating Roerich, we say that it is a ploughman, who comes to one's thought.

Before fields whose limits go out even to invisible horizons, Roerich furrows the soil and sows his seed. Like the true ploughman, who labours in his field before the break of dawn, through the noon-day heat and until the hour when heaven's vault is star-strewn, so Nicholas Roerich, through endless expanses tirelessly pursues his course, ploughing his furrows from East to West, from South to North, sowing his seed. And as is the way of the universal spirit, he has left the harvest for whosoever may gather.

Hence, to follow the career of Roerich, which has already passed two score years of endless creative activity, one must follow broad fields. Let us seek this plougher in the fields of his sowing ! As we pass the furrows, long since

ploughed, we find in part the harvest gathered or glowing ripe ready for the reaping. Here, where he passed, a while later, the grain is ready to burst in its fullness. And still further, where we come upon his footsteps recently traced, the seedlings have burst their irresistible way through the soil. We have travelled long and far to follow his course, and now that our way is close to him in America and Asia, his footsteps have freshly impressed the soil. Unnoticeably, we have been climbing the slope of a mountain as we discern his figure—and even as we reach him and receive that welcoming smile of his—we must mark that our way has led us even to the Himalayan heights.

So multiform has been the expression of Nicholas Roerich's creative genius that one may in this brief outline but glimpse a few milestones upon his long road.

For instance, one may remember him first as the boy impelled by an incessant urge for knowledge, excavating the tumuli upon the family estate of Isvara in the North of Russia. And the earth—that beloved earth to which primitive man confided his immortality—yields to the boy examples of the art of our progenitors. That love for the fire of beauty, which marks the spirit's evolution through the ages, makes swift communion between man of the past and Roerich: Forever after he lovingly translates the spirit of ancient man. As he says in "Adamant": "It may be foretold that, seeking for a more perfect existence, humanity will think more than once of the Free Man of ancient times. . . . It is curious that the aspirations of the Stone Age seem to be the nearest to our modern searching for beauty. The cycle of culture is but leading us back to what the ancient man realized in his time: I mean the longing for harmony."

Thus begins Roerich's archaeological and scientific work, which sends him wide over the face of the earth. Through Europe, in America and then throughout the reaches of Asia, he beholds the spiritual yields of the centuries and marks the great kinship, the interweaving of

the threads of man, the Unity of the Fundamental Fires of all creation.

Another of these beautiful threads of Roerich's work: One recalls his studies with the famous Russian painter Kuindjy. Those who have read Roerich's "Guru, the Teacher", may comprehend the relationship of this leonine artist and the boy, in whom he was quick to discern the swift response of genius. A rugged and tenacious spirit, who proved irresistible against the mountainous obstacles of his early days, Kuindjy rose from a shepherd boy of the Crimea to one of Russia's formidable artists. But it is of the soul of the man, of the Franciscan tenderness which dwelt behind his austere ascetic exterior, that Roerich speaks in his beautiful recollections of his teacher.

And in Roerich himself it is precisely that quality, that Light of the true teacher,—his "Guruship", as the East terms it—which has brought around him such a legion of youth! In the course of the years, since his great Directorship of the Society for the Encouragement of Arts, since his Presidency of the "Mir Isskustva" ("World of Art") since his founding and leadership of the Master Institute of United Arts, Corona Mundi, International Art Centre and numerous other institutions, his pupils have numbered thousands, all bound to him by an unbreakable link, the evocation to a supreme ideal. Again and again, writers have called attention to Roerich's disciples and followers, calling them Roerichides. Why? Because withal his personal affection for each of them, Roerich has demanded uncompromisingly and austere an impersonal accomplishment, a constant creative aspiration which would strive toward the universal and infinite.

Of Roerich's art, his three thousand paintings, spread by destiny through some thirty-five countries, are more adequate and more age-defying testimony than any word. Ever since his first painting, so prophetically called "The Messenger", was purchased as soon as it was shown for the Tretiakoff Gallery in Moscow, his art has enjoyed a way of triumph

until at the present time, in addition to the thousand paintings in the Roerich Museum, two thousand remain in the galleries of the Louvre, the Luxembourg, the Victoria and Albert Museum and other eminent Museums and collections. Recently a series of Roerich Halls in many centres of the world have been dedicated to the Master, amongst them also India being fortunate to have a Roerich Hall at Allahabad and one at Benares, not to mention the many Roerich paintings in private collections. Roerich's special style, which has become a by-word as well as a symbol of an entire school of art, has its source in the unrepeatable individual character of the Master.

As with his writings, Roerich's paintings resound a Parsifalian quest, a re-stating, in the terms of Infinite Beauty, of the unquenchable Urge which has the finding of the Chalice for its goal. It is the Way translated, not in the light of an individual, but in the aspect of entire humanity: the quest, beginning in the dawn of time, when man first stirred towards the Benign Infinite, on through the corridor Centuries, as the quest shifts its setting across the spans of world or heaven. One remembers his heroic Paintings, of the dawn of earth, still fresh with the feats of titans; his Sacred Paintings of the lives of Saints, when men stood among the ruined structures of their own building.

But in the paintings following the war, that fiery branding of our Century, comes Roerich's declaration of the ultimate victory. In the paintings of America and Asia, we face the heights. Every painting resounds a stanza in his epic of achievement, which pronounces that the finding of the Chalice is the becoming of it.

And, if we discern, we will perceive that the reason why Roerich's pronouncement is so convincing, so absolutely unanswerable, is that he creates as he has lived, a spirit to whom creation has been a need inseparable from life, and to whom service for men has been the bread of existence.

If, as scientists are beginning to affirm, the Supreme

manifests itself in Thought—then in the eternal hierarchy of evolution, are not the universal creators and teachers closest to That Supremacy? Only those ages acquit themselves before posterity, which render tribute to their true Leaders.

As the Hon. George Gordon Battle, an eminent jurist of the United States of America says: "Nicholas Roerich is unquestionably one of the greatest leaders of history. Along with his wonderful breadth of mind there goes a sublime sympathy with the opinions and tolerance for the prejudices of others. He has a marvellous equipment to be the Leader of an international movement. He has the power not only to plan, but to act. He can translate his dreams into action."

And in this enlightened action, it befits all disciples and admirers to bring their offerings to Roerich—to Roerich, the creator and the teacher, the tireless ploughman in infinite fields.

KALI-DEVI—THE FIRST SAINTESS

Wesak is the holiest day in the Buddhist calendar. Next in importance comes Esala-purnima, when three memorable events in the life of the Master took place. The Conception, the great Renunciation and the delivery of the First Sermon occurred on that day.

Moreover, the full-moon of Esala at that time was also a day of festival among devas and men. Bhagalavati was a plateau on the highest Himalayan range. In this charming place was a mountain-crag of exquisite beauty. The devas and the yakkhas became so enamoured of the glorious landscape that they selected this spot as their fortnightly meeting-place, where they held their deliberations for eight consecutive days. Not only the devās but also the yakkhas led by Vessavana their chief were members of this assembly.

Sātāgira and Hemavata were two leading members of this

body. They were captains of yakkhās, whose names figure prominently even in the well-known Atānātiya-sutta preached by the Master as a protection (*paritta*).

In the long dim past during the dispensation of the Buddha Kassapa, it so happened, these two yakkhās were born as human beings. In course of time they met and became close friends. But falling victims to the lure of wealth and fame, they mis-conducted themselves and dying therefrom were re-born in consequence as yakkhās. Their retinue also were likewise reborn as yakkhās. Though the two yakkhās Sātāgira and Hemavata, as they were called, were first unknown to each other, they used to attend the meetings at Bhagalavati. One day they met face to face and instantly the old friendship re-kindled. Love or friendship needs no words or any other form of communication. It springs up spontaneously and continues from life to life. Mere sight suffices. It arises even as the lotus blossoms forth in response to the first contact of the rays of the morning sun.

Once Sātāgira addressed his friend Hemavata in these words: "Dear friend, the Himalayas are always famous for their bewitching scenery. Every one is fascinated at the very sight of it. If any strange phenomenon occurs, do please inform me at once." "Quite true my friend, the Himalayan region is really a wonderful place," replied Hemavata "Most strange sights appear at times, whenever I come across any such, you can depend upon me to promptly communicate it to you." So saying, and after exchange of courtesies, they parted company and each went his way.

Sātāgira, it should be noted, was born in the neighbourhood of Buddha-gayā in Central India, whereas Hemavata, as his name implies, was a denizen of the Himalayan region. It is just because they lived so far apart, that Sātāgira came to this understanding with his friend.

Although thirty-two strange phenomena accompanied the Conception, the Birth, the great Renunciation and the Attainment to Enlightenment of the Lord, the two yakkha chiefs were

so pre-occupied with their duties or engrossed in their enjoyments, that they altogether failed to take notice of such strange occurrences. Or perhaps, it might be, such phenomena were only of momentary duration and did not therefore arrest their attention. But the thirty-two strange events that foreboded the delivery of the First Sermon lasted a considerable length of time. Hemavata who espied the glorious radiance that played upon the mountain-peaks and all around the Himalayan range, was so awe-struck that he at once thought of his friend Sātāgira. Hemavata thought to himself: "What miracle can this be!" Instantly it was borne in upon him that it was the marvellous accompaniment to the establishment of the Kingdom of Righteousness by the Master at Isipatana. Hemavata hurried in to the august presence of the Master and was for some time engaged in listening to the sermon. Once again he was reminded of his friend Sātāgira and looked around to see if he also was present. Finding that his friend was absent, Hemavata instantaneously disappeared and hurried away in search of him. On the way Hemavata soliloquized to himself as follows "Oh wonderful! Oh marvellous! I never beheld anything like this in all my life. I should get my friend Sātāgira to share with me this divine feast." So saying to himself he hastened away, until by some happy chance he came across his friend face to face in the sky right above the royal city of Rājagaha. The following conversation ensued:—

"My dear friend Sātāgira, I never saw such a glorious sight in all my life. O marvel! Not a leaf on tree or creeper. Not a trunk or branch was visible. But lo and behold, the mighty Himalayas were one gigantic heap of sweet-smelling flowers! So I came in search of you my friend to give you the news."

"O joy! my beloved Hemavata!" exclaimed Sātāgira in reply. "Do you know the cause of this marvellous appearance of heaps of flowers out of season? It is not confined, mind you, to the Himalayas only. The whole of Jambudīpa, nay the ten-thousand world-systems are aglow with an un-earthly

radiance and bestrewn with garlands of celestial blossoms. What in the world is the meaning of this, my friend?"

"Don't you know my dear Sātāgira?" "Believe me, I have absolutely no idea, I am simply non-plussed," the latter replied.

"Well my friend, it is simply this. Prince Siddhārtha, the scion of the Sākya race attained Buddha-hood last Wesak at Gayā-head, and to-night at Isipatana, the Lord is seated in the open air under the full-moon of Esala and sets rolling the holy Wheel of the Law, for the good and welfare of gods and men and of all living beings. This strange phenomenon is only a witness to this epoch-making event."

"My Hemavata, to whom is the Master delivering His first discourse?" asked Sātāgira. "To devās and brahmās headed by Aññā-Kondañña and his four comrades," replied Hemavata. "What is the Dhamma He is thus expounding? Have you any idea, my friend, for I am consumed with curiosity to know."

"The Master is expounding the Dhamma-cakka-Sutta, setting forth the evils of sensuous pleasures and the faults of a life given to austerities and extolling the virtues of the Noble Middle Path, that lies between these two extremes and leads to the bliss of Nibbāna."

"That is indeed profoundly interesting, my friend. But is that all that the Master preached?"

"No, no! The Master is discoursing on the Four Holy Truths of Ill, the arising of Ill, the ceasing of Ill and the Eight-fold Path leading to the cessation of Ill."

Nor was this all; Hemavata gave his friend a vivid description of the numerous excellent virtues of the Master. At the end they went back both together to the Deer-park at Isipatana, came into the presence of the Lord Buddha and questioned Him about the bliss of Nibbāna.

The royal city of Rājagaha was celebrating the Esala festival on that eventful day. The streets were superbly decorated, rivalling Indapura, the capital of Sakka, king of the gods. Prince and peasant, rich and poor, man and woman, one

and all turned out in full holiday attire to witness and take part in the public sports. A certain lady of rank named Kāli (Miss Black) fatigued by the exertions of the day retired to her mansion and repaired to the terrace on the upper storey to rest her limbs and escape from the over-powering heat. Reclining on a divan, she overheard an interesting conversation between two unseen persons. It was something strange and unheard of before. Her curiosity was at once roused and she anxiously gave ear to the two sweet voices. When the word 'Buddha' uttered by Hemavata fell on her ears she was thrilled through and through with a five-fold ecstasy. She eagerly took in every word of the dialogue including the eloquent description by Hemavata of the great virtues of the Master, which created a profound impression upon her. Kāli-devi was highly matured in wisdom and taking one by one the virtues of the Master she began to ponder over them. In her mind she wove a treasure-garland of the noble virtues of the Lord and sported it around her beautiful neck. As a wonderful result, this noble lady without having had the happy advantage of setting her eyes on even one out of the holy trinity of the Buddha, the Dhamma or the Sangha, won to the Fruition of Sotapatti endowed with a thousand hyper-cosmic qualities.

This is a unique victory which no devā, brahmā, mārā, yakkhā or man had yet won in the dispensation of Lord Gotama. Even Aññā-Kondañña, if the books speak true, was eclipsed by this mere woman. The former, it should be noted, became a Sotapanna only at the termination of the First Sermon. Aññā-Kondañña was indeed the first male to achieve Sotapatti. But he was forestalled by our heroine. So the credit of being the *first* to become an Ariya belongs to a woman.

All Ariyas, except the Buddhas, it should be borne in mind, must have the great boon of *Paratoghosha* (instruction from another) before they can achieve saint-ship. Even the generalissimo of the Faith, Sariputta endowed with profound wisdom had to be instructed by the Arahant Assaji in part of a stanza of the Dhamma, and Moggallāna the Great in a full stanza

before they won full realisation. Strange to say, in the case of lady Kāli, of blessed memory, the Dhamma as preached by a yakkhā proved to be her *Paratoghosha*.

A. D. J.

AN APPEAL

(*For The Preservation Of The Rewalsar Temple.*)

BY C. F. U.

With dawn of Vesakh heralding the day,
 I made the pilgrimage Rewālsar way,
 And saw beside the sacred Buddhist pool
 The dying embers of Gautama's rule.
 A stricken shrine with gloom and dirt defiled,
 Where once a temple to the Master smiled.
 A memory—in tragic solitude,
 A monument to man's ingratitude.
 Good friends, a great inheritance is thine—
 The ancient Hindu tree of Truth Divine;
 Its roots—the Vedas, its soil—the human heart,
 Each spreading branch—of Avih but a part.
 Its blooms—the Great Ones—in our hearts enshrined,
 Its fragrance sweet—their message to mankind.
 Yet never hath a fairer flower unfurled
 Its petals, wafting fragrance to the world,
 Than one that, with the Buddha's name adorned,
 You leave to die, forgotten and unmourned.
 Come. Take and cherish what was once so dear;
 Refresh its petals with a pitying tear—
 Enrich with gifts the life-endowing sod—
 Preserve its beauty—for the love of God.

BODHICITTA—THE LAMP OF TRUTH

BY ANAGARIKA BRAHMACHARI GOVINDA, LECTURER AT "VISVA
BHARATI", SANTINIKETAN, BENGAL.

When the Buddha was asked by Ananda, whether he would like to give certain instructions to his disciples with respect to the leadership and constitution of the Order after his death, he replied :

"What else then, Ananda, have my disciples to expect from me? I have shown the Dhamma and I have not made a difference between 'inside' and 'outside' (esoteric and exoteric teachings). The Tathagata does not keep back anything in the closed fist. One who would think : 'I have to direct the Sangha', or 'the community depends on me', such a one might have to give instructions to the Sangha. But the Tathagata has no such ideas, as 'I have to direct the community', or 'the community depends on me'.

"Therefore, Ananda, be a lamp unto yourself, be a refuge unto yourself, without another refuge, the Truth as a lamp, the Truth as a refuge, without another refuge. But how, Ananda, is a Bhikkhu a lamp unto himself, a refuge unto himself, without another refuge, the Truth as a lamp, the Truth as a refuge, without another refuge?—There, Ananda, the disciple, as respects body, keeps watch upon the body, earnestly, intently, clearly conscious, having put away all worldly cares and desires. As respects sensation, he keeps watch upon the sensations, earnestly, intently, clearly conscious, having put away all worldly cares and desires. As respects mind, he keeps watch over the mind, earnestly, intently, clearly conscious, having put away all worldly cares and desires. As respects phenomena, he keeps watch over phenomena, earnestly, intently, clearly conscious, having put away all worldly cares and desires. Thus, Ananda, remains a

Bhikkhu a lamp unto himself, a refuge unto himself, without another refuge, the Truth as a lamp, the Truth as a refuge, without another refuge."

(*Mahāparinibbāna-Sutta II*).

Three things are emphasized here by the Buddha :

1. The repudiation of a church-organisation, of authority or organized hierarchy ;
2. The importance of individual experience by means of meditation (*bhāvanā*) .
3. Truth as the result of this experience.

The Buddha does not say "this is truth", but "this is the method by which you may attain truth". First, as health is a condition of our body, so truth is a condition of our mind. And just as we cannot abstract the health from the body, so we cannot abstract the truth from the mind. To speak of "objective truth" is just as foolish as to speak of "objective health". Both are relations which can be experienced *subjectively* only. Nobody can ever explain, what is health as such. But an intelligent man may very well tell us the method how to obtain and to preserve health. Thus it is really the *method* that matters. If anybody would ask me : "what is the main element that Buddhism contributed to Indian civilisation? —I would answer : "the *method*". The Buddha, it seems to me, was the first man, who discovered that not the results of human thinking, not our so-called "ideas" or opinions (*ditthi*), beliefs or disbeliefs, in one word our conceptual knowledge —be they in the form of religious dogmas, so-called "eternal Truths" or in the form of scientific formulas and statements— are what matter, but the *method* behind them. We may lose all our precious results of science and all our inventions, it could not harm us in the long run as long as we have the method, because with its help we can regain all those results. But if we lose the method, even the greatest knowledge of scientific facts and results cannot help us.

A striking example is the middle ages in Europe.

Though they inherited the results of Greek and Roman scientists, they were not able to use and to develop their achievements because they had lost the method. Therefore mere facts or the results of other people's thinking are a great danger for the human mind, and an education which is based on the storing up of 'facts' and ready-made thoughts in the minds of young people can only lead to mental sterilization. Just as food turns into poison, if preserved too long, so also knowledge turns into ignorance or superstition, if it has lost its connection with life. Instead of cultivating a 'matter-of-fact knowledge' we should train the power of concentration, instead of producing 'learnedness' we should preserve our *faculty* to learn and keep an open mind. This is what the Buddha wants and this is why he refused to bring the world into a system of metaphysical definitions and philosophical speculations. He certainly had very definite ideas about the world and the problems of metaphysics. That he refused to answer certain questions was not due to indifference but was, on the contrary, due to his profound insight into the real nature of things. He did not attain this insight by philosophical speculations and discussions or by mere reasoning and reflection, but by the transformation of consciousness by meditation and therefore he knew that his experience could not be expressed, imparted by words, or arrived at by logical conclusions but only by showing the way, how to attain, how to develop and cultivate this higher type of consciousness. To discuss metaphysical problems on the common plane of consciousness is like discussing sexual problems with children who have not yet attained maturity. Such discussions are not only useless but harmful. We can only understand of the world as much as we have developed within ourselves. "Truth, therefore," as Plotinus* said in his "Letters to Elaccus", "is not the agreement of our apprehension of an external object with

*The Alexandrine Philosopher who lived in the third century of the Christian Era.

the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself and its source ; and again, that which is below itself is still itself once more.

Knowledge has three degrees—opinions, science, illumination. The means or instrument of the first is sense ; of the second, dialectic ; of the third, intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known."

The first degree corresponds to that state of mind which, according to Buddhist terminology, is characterized by "ditthi," namely, opinions which are not guided by reason (*paññindriya*) but by desires (*taṇhā*) which are based on sense-impressions. The second stage is based on reasoning and reflection (*vitakka-vicāra*), i.e. logic operations, and leads, if properly used within the limits of its conceptual realm and its inherent laws, to scientific and philosophical knowledge, which approximately corresponds to the Buddhist term 'ñāna.'

The third degree, the highest stage of knowledge, is "bodhi" or illumination which is attained with the help of *paññindriya*, the guiding principle of the mind, and is based on meditation (*bhāvanā*), the intuitive state of consciousness (*jhāna*), which means "the identity of the mind knowing with the object known" (*appanā bhāvanā*).

Though in a general sense all knowledge is subjective, i.e. based on individual experience, observation and thought-combinations, we may call the first degree of knowledge "subjective" in a special or limited sense, namely in so far as the experiencing subject is emphasized, and similarly the second degree may be called mainly "objective", while the third degree represents the union of the subject with the object. "Limited subjective" knowledge is concerned with the momentary problems of the sensual (bodily) and emotional side of our existence. The second degree which stands for intellectual knowledge, is that which emphasizes the objects of our

perception, by abstracting them from the perceiving subject (only in this relative sense we can speak of "objective" knowledge) and is concerned with science and philosophy, the problems of the phenomenal world, represented as "things" or "concepts", i.e. either as material or mental units, limited by form or definition.

RIGHT LIVELIHOOD*

BY DEVAPRIYA VALISINHA, GENERAL SECRETARY,
MAHABODHI SOCIETY.

Of the eight steps of the Noble Eightfold Path, *Sammā Ajīva* or Right Livelihood is the fifth. As has been often pointed out from this platform, the Noble Eightfold Path is the essence of Buddhism and anyone sincerely following it will ultimately attain the eternal happiness of Nirvāna. There are not many Paths for the aspirant to attain this consummation and therefore the Noble Way propounded by the Blessed One has to be self-sufficient and all comprehensive.

Sammā Ajīva, though not the most important step of the eightfold path, takes a leading position in view of its direct bearing on the life and conduct of the devotee. It is in fact, the first and preliminary necessity to him who walks in this Path. Unless the foundation is strong and sound, the superstructure cannot be safe. It is therefore plain that no higher religious life can even be contemplated before the ground is thoroughly prepared. Buddhaghosa, the immortal writer of *Visuddhimagga*, commences his great work with this self same formula: "*Sīle paṭiṭṭhāya naro sa pañño*", i.e., the wise man who wishes to attain higher states of spiritual growth has to be firmly grounded in *sīla* or morality. Without this preliminary training it is idle to expect anyone to attain to great

* A lecture delivered at the Sri Dharmarajika Vihara, Calcutta.

heights. In this training Right Livelihood is the most elementary.

By Right Livelihood we mean a vocation which is blameless from an ethical point of view. Human beings have to follow some kind of vocation in order to make their living. This is a necessity as without it one will naturally starve to death. Centuries ago, man led a more rational and simple life and consequently his requirements were few and they were easily satisfied. He had not to fly from one end of the earth to the other in order to do "big business." He had his plot of land which he cultivated and the produce was sufficient to keep his body and 'soul' together for a year. When the next season came he once again cultivated it and stored up provisions for another year. He got his clothes made by spinning thread himself or by bartering some of his produce. As his desires were few, he was satisfied with his simple life and the leisure hours were spent in inquiring into one's fate after death and so on. This was a happy period of history in which it was not difficult to distinguish right livelihood from wrong livelihood.

But today, the world is not what it was even a century ago. It has undergone tremendous changes and the conditions prevailing now were almost entirely absent then. Life has become complicated beyond description and what was once a happy and simple life has now become a complex and restless one. Man is now unable to remain contented with the ordinary produce of his land and the coarse homespun cloth. With the opening of the gates of other countries the range of his desires which was limited to a definite locality then has now widened beyond the limits of his country. His desires can find no satisfaction unless the best things of the entire universe are brought down for his enjoyment. This attitude of mind has been developed by the discoveries of science, which held out before mankind immense possibilities of happiness when nature was brought under the sway of man. This idea has penetrated the hearts of all men, and so

we see today the strange spectacle of humanity engrossed in incessant activity in a mad race after the acquirement of wealth. Every minute of his life he has but one thought viz., how to obtain more and more money. The jingle of the mighty dollar sounds sweeter in the ears of humanity today than the voice of 'God' himself. Its charm has captivated the world so completely that the original purpose of wealth has been forgotten and it has become an end in itself. In ancient days when sufficient wealth had been acquired, men used to cry halt and devote their time in other directions, chiefly, to religious and social matters. But now it is just the opposite. If one has succeeded in amassing a million his next thought is to make it double. The truth of this assertion forced itself vividly before my mind during my recent visit to Australia where I went to see a friend. While in Adelaide I read in the newspapers that a gold field with an immense store of gold had been discovered in Australia and the whole country was on tip toes. Poor and rich both alike were preparing to try their luck and hundreds left hurriedly for the place. It was not an easy task to reach there as the field was situated in an inaccessible region. In addition to this there were the aborigines who gave them trouble. In spite of these hardships hundreds made their way to the 'holy spot' and began their search after the shining metal. Curiously enough the wealthy millionaires were the first in the field. In order to reach the spot before others they hired Air planes which have been rightly described as annihilators of distance and the rich were naturally successful in outwitting the humble folk who had to resort to camels, horses and so on. Such are the modern ways of livelihood and under these complicated circumstances it is extremely difficult for any one with a conscience to distinguish what is right livelihood. He is puzzled as he has to keep pace with others in order to make his living.

A study of Buddhism will, however, show that there is a very simple criterion by which to judge whether a particular vocation can be regarded as the basis of right livelihood. Buddhism

takes for granted that there is suffering in this world. It is not a theory but a fact of experience and as such one cannot deny its existence. As a matter of fact there is more sorrow and unhappiness in this world than there is happiness. Under the circumstances right livelihood consists in that profession in which one refrains from adding more sorrow and unhappiness to this already suffering world. It is the duty of every human being to mitigate suffering and all vocations which contribute a share, however small it may be, towards this is undoubtedly a right mode of livelihood. For example the manufacture of medicine for the amelioration of the sick is a vocation which contributes towards the reduction of suffering and it is a form of right livelihood. Such useful forms of livelihood are limited and may not be within the reach of every individual. He will, therefore, have to choose some vocation which, if unable directly to contribute to the happiness of the world, should, at least, not do anything to lessen it. This is the best alternative in view of the fact that though he may not do any positive good he will at least not be an instrument in bringing unhappiness on others. It is only after these vocations are fully exhausted that there is some justification for man to resort to vocations in which suffering on either man or animal is involved. Desire for life is inherent in every living thing and it will endeavour to live its span of life at any cost. It is only rational man who can discriminate and adapt his life to a right kind of activity. His desire for existence may be so keen as to compel him to inflict unhappiness on living things in order that he may exist though he may not like the idea. But a Buddhist who endeavours to follow the Path of Right Livelihood will never take to such a vocation if he can find any other means of livelihood. It is as a last resort that he will inflict some pain on others, but at the same time he will try his utmost to inflict the least possible pain. For instance, no agriculture is possible without making animals work for man. Now a person who understands right livelihood will never inflict unnecessary pain on his animals. On the contrary he will look

after them with the same care with which he looks after his family. He will feed them well and give them sufficient rest so that they may be fit for work. It is not an uncommon thing in India to see half starved animals made to work day and night. One cannot but feel pity for the buffaloes which are made to work in the streets of Calcutta. In no other part of the world are buffaloes made to draw carts in towns. They are animals fitted peculiarly to work in the muddy fields where water is plenty but to make them draw carts on the stone paved streets of Calcutta is a crime which in a Buddhist country will never be tolerated. Only those whose senses are blunt and callous to the sufferings of animals can allow such a thing to pass. If people correctly understand what is meant by right livelihood there would be no necessity for Societies for the Prevention of Cruelty to Animals.

In the case of other vocations as well where one makes use of the labour of another person or of an animal, this supreme test whether such use will cause unnecessary pain or not will have to be strictly applied. It will have to be seen whether my happiness is in the way of the happiness of others. Even the harmless modes of living can be turned into methods of torture and oppression if people will not bear in mind this wonderful doctrine of right livelihood. A lawyer can become the protector of the rights of men but his greed for money may make him take up the cause of a despicable rascal knowing very well that by defending him he is not only killing his own sense of justice but also helping to perpetuate evil in this world. It is a daily occurrence in Courts which should in reality be temples of justice, truthfulness and honesty. Right Livelihood has little meaning in a Court of Law where in the name of 'Lawyers' profession' untruth finds powerful advocacy if only one is ready to fill some pockets.

These are permissible modes of Livelihood which can only be turned into bad use by the depraved. But there are four vocations which are absolutely forbidden to a Buddhist who desires to walk in the Noble Eightfold Path. They are:—

(1) Dealing in Slaves (2) Sale of animals for slaughter (3) Sale of intoxicants, poisons, etc., and (4) Sale of murderous weapons.

A detailed examination of the reasons for the prohibition of these callings will convince us of the supreme wisdom of our Lord. He lived in the sixth century before the birth of Christ and yet his incomparable wisdom has surpassed the greatest of modern thinkers.

Slavery was an accepted system in ancient times and no one said a word against it till the Lord Buddha assailed the inhuman practice. He was the first liberator of the slaves and his unbounded love saw the unrighteousness of turning human beings into animals. Evils of slavery are too well-known to be delineated here. Slavery existed in an acute form in all the European countries till a recent date and untold sufferings were inflicted on the unfortunate creatures who were sold like cattle in the slave markets of Europe. Slave trade is the blackest spot in European history and Christian churches which ought to have prevented this crime took a leading part in it as it brought substantial profits to their coffers from the sale of slaves. Hundreds of years elapsed before Europeans came to realise the evil of slavery but our Lord Buddha had seen its evils in the sixth century before the birth of Christ and so He strictly prohibited His followers from taking part in this trade. As a result of this great lesson, the history of Buddhist countries is seldom tainted with the crime, and there is no record of any Buddhist having taken to this mode of livelihood.

The second vocation which the Lord Buddha asked his followers not to engage in is the sale of animals for slaughter. In Australia and other Christian countries thousands of cattle are fattened in order to be sold to the slaughter houses. In the steamer I came back from Australia I had the painful experience of watching the loading of something like 10,000 carcasses of lamb. They were all shipped to England for the celebration of Christmas in memory of Jesus Christ who came to bring "peace" to the world. A man who follows the Noble Eightfold Path

can never think of adopting such a trade however profitable it may be.

The third prohibition is the sale of intoxicants and poisons for the destruction of life. This vocation is as heinous as any other as it is the generator of many evils. Intoxicants are found to be injurious to health and if one takes them in excess one loses all sense of right and shame. One turns almost into an animal and is capable of committing any crime which, in a sober mood, one will not even think possible. It has brought ruin on otherwise happy families and even nations have lost all vitality as a result of taking too much drugs. The downfall of China can be directly ascribed to the evil of taking opium, cocaine, etc. which became a national habit at one time. It was introduced in China by the European nations at the point of the sword as it was found to be of enormous profit to the European merchants who never considered the enormity of their crime in poisoning the millions of Chinese who had a wonderful civilization and had to their credit achievements unsurpassed by any other nation in the world. After the opium habit got hold of the Chinese they rapidly degenerated and it is only now that they are making an effort to rise up. When we consider the fate of China, we can realise how much civilization owes to Lord Buddha's incomparable wisdom. Prohibition in America became a reality only the other day only to be abandoned in the next. They have yet to learn that the supply of liquor is not a legitimate vocation as it destroys the finer faculties of the mind. It brings unhappiness on the earth.

The last of the vocations prohibited by the Lord Buddha is the sale of murderous weapons such as guns, swords, etc. Before the birth of the League of Nations and the Disarmament Conferences, Lord Buddha advocated disarmament in a practical way. Had the world followed his golden advice the history of the unhappy world would have been a different one. It is a remarkable thing that our Lord could have foreseen the evils of the trade in arms at such a remote age. Since the last war, we have some idea as to the manner of this trade which can

make profits on an enormous scale only in case of a war. After the Great War had come to an end the world was startled and dismayed to know the part played by great firms like Krupps which deal in guns, ammunitions etc., in the instigation and prolongation of war. In order that their firms may get greater profits by the manufacture and sale of arms they spent millions of pounds on war propaganda in rousing up the people to fight and setting one nation against the other. Shareholders of the companies did not care about the untold miseries endured by the soldiers so long as their sufferings brought millions to their pockets. The longer the war lasted the greater would their profits be, so they did everything possible to prolong the agony. Not only this, they played a leading part in getting other nations entangled in the war, so that their sales might extend to them also. This propaganda was so disguised as to make the world believe that they were actuated by feelings of patriotism and a deep sense of justice. How easily the world is misled! This deceitful life is still going on and there can never be any peace in this world till the manufacture and sale of armaments are entirely prohibited. Disarmament Conferences can achieve nothing when power is given to unscrupulous individuals to make their livelihood by the manufacture of deadly arms. Let the nations of Europe give heed to the words of Lord Buddha and practise *Sammā ājīva* as opposed to *Micchā ājīva*, then most of their troubles will automatically cease. Chopping branches while leaving the roots and the trunk intact is mere deception. Let them go to the root of it and remove the cause which gives rise to all the evils. How wise and yet practical the solutions suggested by our Lord! Nations are composed of individuals and if individuals are made to live rightly then the nations can seldom go wrong. Right livelihood should be the basis of life. When this elementary requisite for a nobler life can find no response, it is an idle dream to expect the world to progress much spiritually.

Very often people come and ask us to explain to them what Nibbāna is, what Arahatsip is, without trying to under-

stand the simple idea of right living. A man who spends the whole day in a profession which cannot be designated as *sammā ājivo* or right living comes in the evening and asks what Nibbana is? Surely he cannot be expected to understand Nibbana. If it was so simple as that there would have been many Arahats and Buddhas today.

Let us, therefore, try to conduct our lives in such a manner as to pass the test of *Sammā ājiva*. When we can confidently say that we lead blameless lives, lives in which no suffering is inflicted upon any living thing, free from deceit, hypocrisy and pride, then only we shall have the right to go on to the next step in our upward march towards the goal of Nibbāna. Every evening one should take stock of one's work during the day and see where one has transgressed the law of *Sammā ājiva* and determine to rectify it the next day. We should aim at daily improvement of our character without which no higher state is possible. When Right Livelihood or *Sammā Ajivā* becomes the universal practice, when there is no one dealing in intoxicants, war weapons etc., then will be born the new civilization for which every thinking man is looking forward. We can bring that day nearer if we individually carry out the teachings of the Lord Buddha in our daily lives.

PATALIPUTRA (PATNA) ✓

BY RAI BAHADUR PANDIT SHEONARAIN, ADVOCATE.

The Chinese pilgrim Hiuen Tsang mentions a tradition in respect of Pataliputra. The word "Patali" is the name of a tree and *putra* means a son. The town took its name from a story which perhaps has no historic basis ; it is a sort of myth. It is, that a young student was desirous of marriage ; he was made to stand under a Patali tree, a mock marriage was performed, afterwards followed by a proper wedding. (Record of Western World II—p. 83, Beal).

It is also supposed that Pataliputra had two other names, Kusumapura and Pusphapura, but it is a mere conjecture. It is possible there may be two other towns of these names in the vicinity of Pataliputra.

Students of Indian history know that King Bimbisara, the fifth king in the line of Sisunaga kings of Magadha having left his old rock capital Giribbaja (the walls of which remain to this day) built his capital at the foot of the hills, and called it Rajagriha. He is said to have been starved to death by his own son, Ajatasatru, who extended his kingdom across the Ganges in the territory of the Lichchavis; stormed their capital Vaisali and erected a fortress on the southern bank of the river to hold them in check. This was the beginning of the city that afterwards became so great and famous as Pataliputra.

It is well known that Pataliputra was the capital of the Nandas and the Mauriyas as we will see later.

In the Gupta period and in the reign of Samudra Gupta the capital was probably transferred from Pataliputra to the more central and convenient Ayodhya city. This king was succeeded by Chandra Gupta Vikramaditya, when Ujjain became his place of residence.

Fa Hien, the Chinese pilgrim, visited India in 405—11 A.D. He was a student in the monastery at Pataliputra which in his day must have lost some of its former importance, but it still contained the palace of Asoka and some magnificent monasteries. He has described the pomp of the annual Buddhist procession in the city.

When the Chinese pilgrim Hiuen Tsang visited it, it had long ceased to be a capital. He has given an account of it in his travels to which the reader is referred.

Pataliputra, called by Greek writers as Palibothra, was according to these writers situated at the confluence of the river Sone with the Ganges. These rivers have since changed

their courses, hence this city, now identified as Patna, is not at the confluence.

About thirty five miles south-east of the modern town of Patna, there is a small town which stands on the site of the ancient and important Buddhist monastery of Odantapura and is called on this account Bihar which means Vihara. This town was captured by Muhammad-i-Bukhtiyar in 1197, became the Muhammadan headquarters and gave its name to a province. The town is now called Behar-i-Sharif and is approached by a narrow gauge railway. The site of the old University of Nalanda (where excavations have been made) and the old capital of Magadha (Rajagriha) are quite near and approachable by the same narrow gauge railway line branching in at Bukhtiyarpur near Patna, E. I. Ry.

In 1541 Sher Shah, the Afghan adventurer, removed the headquarters of the local government from this town (Bihar) to that which stood on the ancient site of Pataliputra which was then known by the name of *Pattana* meaning 'the mart' or city, a name which seems to show that it was a place of some commercial importance.

Sher Shah on his return from Bengal in 1541 came to Pattana, then a small town, dependent on Bihar, the seat of the local government, and had a fort built near the waters of the Ganges at a cost of five lakhs. Bihar city from that time was deserted while Pattana (afterwards Patna) became a large city. The present writer visited the small town of Bihar which is now called Behar-i-Sharif, on account of tombs of some Muhammadan saints and others. There is a Dak bungalow here where one could stay if a visit to Nalanda excavations takes one more than twenty-four hours. I am told some sort of accommodation is provided now at Nalanda after my visit to the place.

After forty five years of the building of the fort by Sher Shah an Englishman by the name of Ralph Fitch came to Pattana. He describes it as follows:—

1586. From Bannaras I went to Patenaw down the river

of Ganges Patenaw is a very long and a great town. In times past, it was a kingdom but now it is under Zelabdin Echebar the great Mogol (Jalal-ud-din Akbar, the great Moghul) In this town there is the trade of cotton, much sugar which they carry much to Bengala and India, very much Opium and other commodities. (R. Fitch in Hakluyat II 388).

In 1673 a British Factory here was under the superintendence of Sir William Langham, who controlled all British factories in India at the time.

In 1727 Patna was the next town frequented by Europeans for Saltpetre and raw silk (A. Ham II, p. 21).

The first trading connexion of Patna with the East India Company had begun in 1620 A.D. i.e. the sixteenth year of Emperor Jehangir's reign when an English commercial mission came here to buy *Amberty Calicoes* and Bengal silk.

We need not follow the fates of some English factories here. Somehow, luck did not favour them, they were not profitable concerns; nor need we encumber this paper with the activities of the British Military. The battles of Patna and Buxur in 1764 decided the fate of Patna when the East India Company became the master of the entire valley of the Ganges from the Himalayas to the sea.

Patna has undergone many vicissitudes. It became in ancient days a very large city, became the capital of the Nanda dynasty and that of the Maurya dynasty. Greek writers as well as Chinese pilgrims have left us full descriptions of this historic place. There is no doubt left now that the present town of Patna is identifiable with the ancient Pataliputra. Waddel, Hoey, Cunningham, Spooner, Monahan and others are all agreed on the point.

Excavations within two miles of the modern town have shown us the pillars and the Salwood pavement of Asoka's palace which, rightly or wrongly, is called by Dr. Spooner

as a replica of Persepolis and in the construction of which, according to him, there are traces of Persian art.

Behar is now a very prosperous province of the British Empire, with a Governor, a High Court, a Museum, Khuda Baksh Library, and a University.

Behar had had two terrible famines, one in 1630 and another in 1671. Mr. Abdul Ali, Secretary of the Historical Records Commission, has given from histories harrowing accounts of both these famines at pp. 166-168 of the report of its Patna Session.

The famine of 1630 (the second year of Shah Jehan's reign) was general in India. It is stated that "For a long time dogs' flesh was sold for goats' flesh and pounded bones of the dead were mixed with flour and sold. The sellers, when this was discovered, were brought to justice. Destitution at length reached such a pitch that men began to devour each other and the flesh of a son was preferred to his love. We are told that in the famine of 1671, about a hundred persons died of starvation daily, carrying something like twenty-thousand people. "A great number of slaves are to be bought for 4 annas and 5 annas per piece and good ones for a rupee per piece."

Sikh chronicles tell us that the ninth Sikh Guru Tegh Bahadur spent some time in Behar. He had much impressed the Rajah of Kamrup (Assam) and it was at Patna that his celebrated son Guru Gobind Singh was born in 1666 A.D. It is therefore a place of pilgrimage for Sikhs.

Patna has thus a four-fold importance, and sanctity, (1) to the Buddhist, it is reminiscent of the seat of the great Mauryan Empire, (2) to the historian it is interesting for its manifold vicissitudes of fortune, (3) to the archaeologist it has much antiquarian interest, (4) to a Punjabi, it is the birth-place of the great Guru Gobind Singh. The Sikh shrine Hari Mandir commemorates this momentous event.

When a Buddhist pilgrim passes through it, en route to his home he halts to see the ground where the Asokan palace has been unearthed. Many a noted family in Ceylon traces its origin to Behar from where its ancestors migrated to Ceylon in Buddhist times. It was from here that Mahinda and Sanghamitta went to Ceylon. Verily it is a place of pilgrimage.

THE ANNUAL REPORT OF THE MAHABODHI SOCIETY BUDDHIST MISSION, LONDON.

I have the privilege of placing before you the Report of the Mahabodhi Society Buddhist Mission, London, for the year ending 30th June, 1933.

The activities of the past year may be said to have been of considerable success, notwithstanding a substantial fall in the number of members. The Society has been functioning according to the new Constitution adopted at the last Annual General Meeting. The financial position, too, has not been very enviable as will be seen from the Balance Sheet and the Report of the Hony. Treasurer. This, no doubt, is our share of the world depression and cannot be attributed to any slackening in the enthusiasm of our supporters and well-wishers.

The British Buddhist is being published at a loss of about £10 per month. Since last October the size of the Journal, has been altered and is now in a more convenient and handy form. This alteration resulted in an increase in the printing expenses and we were compelled to raise the subscription from 6/- to 7/6 and the price of a single copy from 6d. to 1/-. The Journal, which forms one of the most important and useful items of the work of our Society, could be made self-supporting if the number of subscribers, which is at present 284 could be raised to about 400. We hope that our well-wishers will make this a possible task.

Lectures have been held every Sunday at 6 P.M. A great inconvenience which we experienced in accommodating those who attended these lectures was averted by removing the wall between the old Lecture Hall and the adjoining room and thus converting the two rooms into one spacious hall. In addition to the Sunday evening meetings, there were held weekly Scripture Classes and Pali Study Classes and also Discussion Group Meetings on Friday evenings. The Scripture and Pali Study Classes were held on every Tuesday and Thursday evening and were conducted by the Ven. Bhikkhu Ananda Kausalyayana. The Friday meetings proved a great success. They were, however, suspended during the summer months and will be re-started in September next. Dr. A. P. de Zoysa, Mr. P. Srinivasachar and Maung Nyun, who held in succession, the post of the Educational Secretary, deserved the thanks of our Society in making these meetings interesting and successful. Further details will be found in the Report of the Educational Secretary.

Mr. A. P. de Zoysa, who resigned the post of Educational Secretary, to take up that of the Propaganda Secretary, has organised a series of public lectures at Regents Park and Hyde Park. In this extremely useful work he is assisted by Maung Nyun, Mr. R. J. Jackson and Miss J. McKay.

Several Socials were held during the last year, the most notable among them being the Wesak and the Poson Festivals. Three memorial functions were also held to commemorate the passing away of the Bhikkhu Ananda Metteyya, Mrs. Mary Foster Robinson and the Ven. Sri Devamitta Dhammapala. The passing away of Ven. Dhammapala, the Founder and Director of the Buddhist Mission in London, is a loss from which our Mission can hardly recover. Many words are not necessary to express the deep debt that this Mission owes to this great personage. We sincerely hope that our society will have sufficient strength to pay this debt in the only way that it could be paid, that is, by spreading the Teachings of the Buddha in the West.

Among other activities of the Mission may be mentioned an Exhibition of several valuable Tibetan paintings brought to London by the Ven. Rahula Sankrityayana from Tibet. This Exhibition attracted many visitors and aroused a considerable amount of interest in Buddhist Art.

The Ven. Rahula left London in November last and on his way to Ceylon, did much to propagate the Dhamma by addressing several meetings in France and in Germany. The Ven. Ananda, whom we are fortunate in having in London for a longer time, deserves in the fullest measure our respect-

ful and sincere thanks for what he has done to make Buddhism in London not a mere theory but a living force. His exemplary life has been a potent force in uplifting all who came in contact with him. Lately we have been honoured also by the arrival of the Ven. Rambukwelle Siddhartha, Lecturer in Sinhalese, Pali and Sanskrit in the Ceylon University College. Though unfortunately he will be with us only for a few months, our Mission hope to be much benefited by his presence.

With regret we have to record the departure from England of our President, H. S. H. Prince Damras and the two Vice-Presidents: Dr. B. E. Fernando and Mr. F. M. F. Peile, for whose services to the Mission we are deeply indebted.

I take this opportunity of offering my sincere thanks to all the Office-bearers who have contributed their share in making the work of the Mission a success. Last, but not least, I must thank Mr. Daya Hewavitarne, but for whose ready and continuous help, it would have been impossible to discharge my duties as the General Secretary.

(Sd.) E. W. ADIKARAM,
Hony. Gen. Secretary.

Appendix :

To this I beg to add, with the permission of the General Committee the following :

The activities of the Mission have extended far beyond the confines of 41 Gloucester Road. The Ven. Bhikkhu has visited other intellectual nerve centres in the cause of Buddhism. We went to Oxford twice and once to Cambridge. He has lectured to the members of the Indian Students' Union, 112 Gower Street, London. He has also been to Paris twice to speak on Buddhism. Mention must be made of Dr. A. P. de Zoysa's lecture at Trowbridge. I might also add that I had the honour of speaking to some of the rising generation of Teachers and their Principal at the Women's Training College at Deptford.

I should like to draw your attention to the second session of the Buddhist Educational group, held on the 25th and the 26th of February 1933 organised by me as the then acting Secretary. On the 25th we visited the British Museum and on my request Col. Laine of the British Museum was kind enough to take us round the objects of Buddhistic interest, including a leaf of the sacred Bo-Tree of Ceylon. Later the same evening, we had tea at the Mission headquarters and

Miss J. MacKay gave an address on the "Aesthetics of Buddhism". The morning of the 26th was devoted entirely to the lectures on "The Stages in the growth of Buddhism" by the Ven. Bhikkhu Ananda Kausalyayana ; "Buddhist Art" by Dr. A. P. de Zoysa and "Cultural Background of Buddhism" by myself. After a vegetarian lunch we had readings of selections from various types of Buddhist works, such as the Suttas, the Dhammapada, the Jatakas and the Abhidhamma. In most cases the originals were read as well as the translations. The second session was well attended and much appreciated.

With these few slight additions I have much pleasure in placing before you the Annual Report drawn up by my esteemed friend Dr. E. W. Adikaram.

(Sd.) P. SRINIVASACHAR.

July 9th, 1933.

BOOK REVIEWS

"ROCK-CUT TEMPLES AROUND BOMBAY"—By Kaniyalal H. Vakil, B.A., LL.B., with 54 illustrations and 5 plans. Publishers, D. B. Taraporevala Sons & Co., Kitab Mahal, Bombay.

The author of this book, Mr. K. H. Vakil who is a well-known Art-critic has rendered distinct service to those of the Indian public who have no time to go through the voluminous works on Indian Art—such as those of Burgess, Fergusson, Havell and Smith, but who have nevertheless the desire to gather some general ideas about this important branch of Indology, and to be acquainted with the modern methods of Art criticism. The author's book—"At Ajanta" also serves the same purpose. The present work deals with the rock-cut temples at Elephanta, Jogeswari, Mandapeswar, and Kanheri—all being within a few miles and easy reach of Bombay. The temples at Elephanta, Jogeswari and Mandapeswar are of Brahminical origin, whereas the temples in the caves at Kanheri belong to a later epoch of Buddhistic Art. The work, intended as it is for the general public, has certain original traits and contains some helpful suggestions for the future workers in the line. Comments and criticisms made by the learned author about certain views of the standard Art-critics are highly interesting and should engage the serious attention of all students of Art. The author has laid a correct emphasis

on Indian Literature, folklore and social ideals being employed in future in the proper appreciation of Indian Architecture and sculpture. We congratulate the publishers on their wise choice of this highly interesting and useful book for publication. We only wish that some of the illustrations were more distinct and vivid. We, of course, realise the difficulties of securing the specific photographs of the cave temples and the necessity of lingering for hours for the right time, sun-shine and shadow and for the right point and angle. But an author who aspires that the readers' eyes should function—not less than his mind—should find out some means of tiding over these difficulties. We hope more attention should be paid to this matter before other editions of the book are brought out.

SUSIL CH. KHASNABIS.

“THE PATH FOR REALISING GOD THROUGH BUDDHISM”—By
Hemendra Kumar Roy of Dighapatiya.

This is the title of a book which has been compiled by Mr. Hemendra Kumar Roy of Dighapatiya, Rajshahi, from Hindu, Mahayanic Sanskrit, and from Theosophical and Chinese (Taoist) sources. Some chapters are written in Bengali and some in English. Buddhism stands on the bed-rock of Karma and there is no place in it for god or soul. To prove the existence of God in Buddhism is to prove the similarity of a triangle to a parallelogram. Though preached on Indian soil, its mission is different from Hinduism. To look at it from the Hindu or Theosophical point of view would be misleading. Any attempt to establish the similarity of Buddhism to Hinduism or to the mysticism of Theosophy is futile, because it will serve no useful purpose to the cause either of the two religions. Their missions were quite different. However we may differ from the writer, we appreciate the spirit with which he has dealt with the subject. The interpretation which he has given of the Four Noble Truths, Eight-fold path and the Paramitas which are ten instead of six in Pali Scriptures, are not in accord with what we find in Pali literature, which is pre-eminently the vehicle for the correct and adequate expressions of Buddhist thought and ideas. Though the writer has spared no pains to make the book useful, we cannot pronounce the attempt to be successful. We doubt very much whether the book will even occupy a useful place in theological writings.

C. C. BOSE.

THE LATE VEN. SIRI DEVAMITTA DHAMMAPALA

June 17th, 1933.

MRS. LOUIS HORCH,

Chairman, Dharmapala Memorial Meeting.

Dear Mrs. Horch,

It is a privilege I am deeply sorry to miss—that of taking *personal* part in the meeting designed to exalt the memory of Dharmapala. At least, allow me a moment, in *this* wise, to pay my tribute to that heroic soul.

Dharmapala is one of the earliest experiences of my adult life. At that time, he had come to America to take part—as a representative of Buddhism—in the Parliament of Religions, held in connection with the World's Fair, in Chicago.

In those days, as I recall him to-night, he was a man of flaming spirit and of striking physical appearance. When in Boston, he stayed in my home. I was profoundly pleased to have him "adopt" me as what he chose to call his "beautiful brother".

Thirty-five years passed, before I saw him again—here in New York—his once ardent flame burning low, because of the extinguishing influence of the unfriendly foreigner in his beloved India. As I bewailed *then* the death of the radiant Dharmapala I had first known, I cannot *now* mourn his mere physical passing.

Rather, I join you gladly in saying "Hail and farewell!" to the Leader, who has so long presented and represented to his fellowmen the message of a deathless faith in man's spiritual nature and in man's function to grow endlessly in wisdom towards intuition; to evolve increasingly in the beauty of holiness; and to make kindness his moving passion.

With greetings to you and your fellows in this universal faith, I am dear Mrs. Horch.

Sincerely yours,
CHARLES FLEISCHER.

NOTES AND NEWS

TWO NOTABLE SINHALESE CHRISTIANS EMBRACE BUDDHISM.

Ceylon papers announce that Mr. S. W. R. Dias Bandaranayake, the only son of Sir Solomon Dias Bandaranayake, Kt., K.C.M.G., and Mr. George E. De Silva have embraced Buddhism. Both are members of the State Council and prominent public men of Ceylon. Their return to their ancestral faith will be a great stimulus to the progress of Buddhism in the Island which had, at one time, almost vanished from it. Thanks to the selfless efforts of Revd. Migettuwatte Gunananda, High Priest Hikkaduwe Sri Suman-gala, our revered Founder Sri Devamitta Dhammapala and others, the crisis was averted and Buddhists found their place once again in the life of the Island. The tide has now completely turned and the number of people who come back to their former faith without any missionary effort on the part of the Buddhists is very large. Christian Missionaries are still very active among the villagers and they take their yearly toll from the Schools and Colleges and the Buddhists will have to be as vigilant as ever. We wish our two new fellow Buddhists every happiness.

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DHAMMAPALA NUMBER OF MAHA BODHI.

We are continuing to receive numerous letters of congratulation on the success we have attained in the above number and feel amply rewarded for the trouble we had taken. Though we had tried our best under difficult circumstances to make it as comprehensive as possible, we feel that much has yet to be written on the life of the great leader of the Buddhist Movement. In the course of the future issues we intend to deal more with his exemplary life of self-abnegation and service and we invite his old friends and associates, scattered all over the world, to send us their reminiscences.

There are only a few copies of the special number left for sale and those who wish to obtain more copies for distribution and presentation can get them from the manager by sending Re. 1-10, being the price of each copy including postage.

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TRANSLATION OF MAJJHIMA NIKAYA INTO HINDI.

Tripitakacharya Sri Rahula Sankrityayana has completed the monumental work of translating the whole of the Majjhima

Nikāya into Hindi and our late leader undertook to publish it as he felt that it would greatly help the Hindi speaking population of India to learn more of the teachings of the Blessed One. There are no translations of Buddhist works in Hindi except "Dhammapada" published by the M. B. S. and one or two other books. Therefore this is an opportune publication. The total cost of publishing will come to Rs. 3,000. The Society is not able at present to meet such a large sum ; so we appeal to the generous Buddhists to come forward with their donations to place this great book in the hands of the Hindi speaking population of India. This will be an excellent method of contribution in the dissemination of the Dhamma. If thirty friends contribute Rs. 100 each we shall be able to supply a longfelt want. We trust our appeal will not go in vain.

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BUDDHISM AND CASTE SYSTEM.

In the course of an interesting article on untouchability in the *Contemporary Review*, Mr. C. F. Andrews writes :—

At one crucial epoch it appeared as though a change of religious outlook had come which might break through the whole trend of events and undermine the intricate caste organisation. For Gautama, the Buddha, though born in the rank of the Kshattriyas, or warrior caste, showed in his teaching a marked indifference to such social distinctions. His religious movement owed much of its driving force to the universal nature of its main principles, which tended to weaken caste. The monastic life of early Buddhism was open to all classes. There was also a place in the new order for women as well as men. But the Brahmin priesthood, which had continually preserved the religious boundaries of caste, rallied again after this attack. For a time, indeed, the fresh and living impulse of the Buddhist teaching prevailed in the north and west of India. It penetrated even to the south and crossed the southern seas. Then slowly and almost imperceptibly caste resumed its sway in India, and Buddhism made its permanent home beyond the Indian borders.

While we whole-heartedly support Mahatma Gandhi and wish him every success in his epoch-making efforts to get rid of untouchability in India, we feel constrained to say that his efforts will meet with no better fate than the efforts of the Buddhists so long as he advocates caste system while endeavouring to remove untouchability. The latter is the logical outcome of the caste system and unless the fountain head of the evil is attacked, all his sacrifices will bear very little fruit.

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DHARMAPALA MEMORIAL COMMITTEE.

A public meeting was called on the 19th of May under the presidency of the Hon'ble Mr. Justice Manmathanath

Mukherji to consider what steps should be taken to perpetuate the memory of Sri Devamitta Dhammapala. Speeches were made by Dr. Bhandarkar, Dr. Barua, Dr. Nag, and others in which high appreciation of Sri Dhammapala's work was expressed. A Committee was elected with Justice Mukherji as President to devise ways and means for erecting a suitable memorial to the great Buddhist leader. The Committee which has since met twice has resolved to organise an International Buddhist University at Sarnath. Readers of the Maha-Bodhi Journal may recall that Sri Devamitta had long cherished the idea of establishing a University at Sarnath for the propagation of Buddhist learning. It is, therefore, in the fitness of things that the Committee has made the decision.

A Sub-Committee consisting of some Calcutta University Professors has been entrusted with the work of formulating a scheme of the courses of study at the proposed University as well as the ideals which it shall endeavour to realise. The scheme has nearly been completed and will be published when it is approved by the Committee.

A Bulletin will be circulated in India and abroad to enlist the sympathy of the wider public in our great cause. This will be the first of a series of bulletins in connexion with the practical side of our undertaking. An appeal for funds, and suggestions as to the lines along which the scheme of the University can be carried out will be made.

It is hoped that there will be no lack of support from the world's enlightened public, and the Buddhist public in particular, for the work to which we have now addressed ourselves.

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MR. SASADHAR BARUA'S EXAMPLE.

Mr. Sasadhar Barua, in sending his life subscription, wrote to us as follows:—

"I am an old subscriber of the M. B. Journal for the period of over 27 years. Now I wish to enlist my name as a life subscriber from next January 1933, and the amount of Rs. 75/- is being remitted."

Here is a fine example set before the Buddhist world. Will his example be followed by others?



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । ईसेय भिक्षुवे धम्मं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं सायं सव्यसन्नं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE SIMPLEST FORMULA

BY K. FISCHER.

In an article I read the other day the author says that we might solve the social problem in the same way as we should solve a complicated mathematical problem which we reduce to the simplest formula in order to avoid confusion and grievous mistakes. Therefore mankind also should be reduced to the simplest formula. Our author expresses this simplest formula thus: mankind=sixfold want ; want of food, of clothing, of shelter, of love, or companionship and religion.

This idea of the simplest formula is not a bad one. If, however, I were to state the simplest formula for mankind

I should carry simplification even further and say: mankind that is every single one of us, is in want.

The whole problem of mankind lies in this sentence, and not of mankind only, but of life in general. Every living being is in want. The imperfection of life in all its possibilities results from each one of us being in want. Not only the poor man is in want, but also the rich, not only the sick man, but also the healthy, not only the weak man, but also the strong, not only the fool, but also the wise in this want that makes a difference among men. It is not also, generally speaking, want but the nature of that want which determines the difference between men and animals.

Now the nature of these wants depends on the degree of consciousness of life. Both man and beast have life and hence suffer want, but it is only man who is conscious of the fact that he lives and suffers want.

This does not mean that a sharp line can be drawn between man and beast or between human consciousness and animal unconsciousness of life. Rather should we consider that the degrees of consciousness are immense. We may say that the nigger dwarf Batua who lives in Central Africa and the chimpanzee differ less regarding mental disposition, as far as life becomes conscious, then, let us say, Goethe or Beethoven, differ, from a Batua-nigger. The relationship between the Batua and chimpanzee is said to go so far that, according to other nigger races, when a Batua meets a chimpanzee he greets him with a hearty hand-shake. If, however, the Batua were to step aside when he met a chimpanzee, the latter would take offence, run after the Batua, and give him a good thrashing. This is what other nigger races say. They would feel insulted if anyone were to call them "Batua" as they consider the latter to be more animal than man.

Now, though this may be exaggerated, yet as a rule it agrees with actuality. No permanent limit can be fixed, and the conception of species as applied by Natural History is only

an attempt to find our way through the confusing, constantly flowing profusion that constitutes the fullness of life. With all the difference in mind and body that marks living beings when taken in detail, they are all alike in their want and need of completion from outside. According to the nature of the individual being the need for completion is either limited to what is coarse, or it extends to the finer or the finest matter. An animal will generally be content with food, shelter, and propagation. A human being will, in addition, need a finer nature, and this may serve to refine his coarser wants. The various forms of the mental life of mankind shape these finer supplements, such as science, art, and metaphysical religions of all shades.

We have come to realize, however, that all these means of completion are unable to supply the want of a person so as to give him true and lasting satisfaction. The proof is the fact that men keep looking for new possibilities of satisfaction ; that they plunge deeper and deeper into the mysteries of the macrocosm and the microcosm, that they invent new and even more complicated machines, and this with the only result that all these attempts fail to give satisfaction and serve rather to increase pretensions and discontent.

This is not only the case with people who look to the physical world for satisfaction whether in search of coarse enjoyment, or as scholars or artists, etc., but, also with such who look for salvation apart from the sensual world in a fictitious sphere of pure spirituality which they believe to be real, true actuality, and which they fancy to be the contrary of the transitory world, that is: eternal, and unchangeable. Such people betoken even more than others that they have not attained to true satisfaction by their wish to convert others to their faith and by their inclination to persuasion and passion. This is not astonishing seeing that, by their faith these people are bent on a mere fiction that does not harmonize with the impermanence and inconstancy of real life. Thus by their fancy in opposition to actuality they become eager to convert.

It is their being in opposition to actuality, that is to real life, that causes unrest and compels them to seek among others for confirmation of what is a vision of their own mind.

The simplest formula of mankind is: mankind is, in want, in want of completion. Now, this want is not simply just present, but generates anew on account of the ignorance of actuality.

It is because man does not know that the life-process, the so-called "Ego", is both mentally and physically in every respect impermanent and inconstant because he does not know that there neither is nor can be satisfaction in the grasping of external things (forms, sounds, smells, tastes, touchables and conceptions), that longing, craving, and resistance revive constantly within his heart, constantly renewing the individual grasping-process, and thus linking one form of existence to the other, following the course of his own, beginningless action (kamma). We behave as if an eternal constant Ego were present, and, in consequence naturally push our way through life, though really nothing can be found but the beginningless play of impulses, a bundle of graspings, feeding like a flame on every worldly possibility. This is what the Buddha points out to us, and it is through his instruction that it becomes possible to overcome the want of completion. This possibility, however, should not be understood as a solution for the masses in form of socialism or any other way, but it constitutes the task each individual person should undertake with reference to himself, that is to practise self-restraint, mindfulness and recollection.

To realize that life means want and, in consequence absolute suffering is to realize that want may be overcome and with this, suffering. For want will last only as long as a person, allows his craving, the thirst for life as the Buddha calls it, to grow within his heart. It is craving, longing in every shape, that gives rise to want. But craving and longing may come to an end, and this will occur when I accept admonition and practise self-restraint and mindfulness. We

ought to exert ourselves again and again to make this clear to our minds, all else matters little, whatever the worldly wise may pretend.

In the Alagaddûpamasutta (the Sutta about the comparison with the serpent) Majjh. 22, the Enlightened One says that the five grasping groups that constitute what we call personality are entirely transitory, painful, without a self. Anybody who observes himself without prejudice can realize that this is so. Every effort in this line is profitable, for it means a step towards self-composure and the overcoming of want.

Life is want, but the labour of self-restraint when observing the moral precepts made known by the Enlightened One, and the mind firmly directed to renunciation, to *kindness*, and gentleness, will make it free from want and thus free it from suffering. This will also make life free from itself and carry it to extinction. Even if this development takes a long time—the way has been pointed out to us by our Teacher, the Buddha, the Fully Awakened One. If only we exert ourselves in this direction we cannot fail to attain our goal.

(Translated by L. V. MONTs).

RELIGIOUS BUILDINGS AND PLACES.

A communique issued from Jammu begins thus:—

His Highness the Maharaja Bahadur was pleased to command that all religious buildings and places found to be in possession of the state should be restored to the community establishing its claim thereto. In compliance with the order claims put forward by the Muslim community of Jammu and Kashmir have been investigated carefully and all those places, claims over which were not disputed by a third party, have been restored to the Muslim community, or some other suitable action taken in satisfaction of the claims. So far as the province of Jammu is concerned eight religious places out of a total of thirteen claimed by the Muslim community have

been restored and two more will be restored at a very early date. In one case it has been found desirable to keep the mosque in Government custody and in the remaining two enquiries are still proceeding. The Muslim community gave a list of 53 different religious places which they claimed in the province of Kashmir. Nineteen of those are held by private persons and the claim of the Muslim community is disputed. These cases are clearly such as cannot be dealt with by an executive order. In six other cases Muslims have failed to produce any evidence in support of their claim. The Glancy Commission settled the cases of two buildings, namely, Hare Masjed and Badshah Dome or the shrine of Syed Zainalabdin. They decided that the whole of the former and the dome of the latter should be in charge of the Archæological department. Possession has already been made over to the Muslim community or other suitable action taken in twelve cases and in eight others the Governor will take action within a week. Of the remaining 5 cases two have been made over to the Conciliation Board at Srinagar and action in the remaining three has been delayed as complicated enquiries have to be made. A few cases which are still pending will be disposed of with expedition.

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MOSLEM CENTRE IN LONDON.

The building of a Moslem centre, including a mosque, on the Carlton House terrace is proposed by the National Muslim League whose members include Princes, British peers and Members of the House of Commons.

The "Daily Express", says that an Indian architect has already designed the centre which is in the Indo-Saracenic style and will cost £171,000.

"APPEAL OF THE BUDDHA'S TEACHING TO THINKING MIND"

A LECTURE

BY SIR S. RADHAKRISHNAN.

Sir S. Radhakrishnan began by saying that it was a real happiness to him to be invited to deliver the first lecture under the Dona Alpina Ratnayake Trust. The Trustees had put him under a great debt of gratitude by their further kindness in asking him to come over to Ceylon and deliver that inaugural address. The Chairman was very generous to him (the speaker) and had said all sorts of things some true and some untrue: but that was tolerated so long as it was praise and not criticism. It was a custom "Be lavish in your praise but unsparing in your criticism." But that was not a gospel that would take them a very long way in this world.

The subject of the lecture, he was told, according to the trust should be one relating to the Buddhist Dhamma and he proposed that the subject might be the Teaching of the Buddha. He thought the first lecture of the series could be well devoted to an exposition of the teaching of the founder of the religion. In every religion if one wanted to get at its purest one had to go not to the way in which the doctrines developed at a later age or as the doctrine was interpreted by distant peoples but the way in which the earliest interpreters or followers thought. It was good to know what those central ideas were for the whole sequence of the doctrine was based on that basic rock. That would also provide them with a standard to judge how far they had departed from those ideals enunciated by its great founder.

CONTEMPORARY INTEREST.

They had in the teachings of the Buddha as they could learn from the earliest documents a religion that was practised by the majority of the people of the island and he need not

say that it had value not merely as ancient wisdom but also as much contemporary value. It was a remarkable thing that in the present crisis through which religions were passing there had been a real appeal of Buddhism to the thinking minds. Some ten years ago when he produced a work on Indian Philosophy he had a letter from Mr. Bertrand Russell who had reviewed it stating that of all the schools he had dealt with Buddhism had the most sympathetic appeal to him and he proposed to make a study of it. That was in 1923. Last year when he met Bertrand Russell in London he reverted to that topic and told him that early Buddhism if it could be interpreted in its fundamental principles would have some kind of appeal to the modern intellectual mind. The founder of the movement called humanism started in America had written a sentence like: "I must acknowledge my indebtedness to the great Hindu philosopher, the Buddha. The way in which I treated the problem of one in many owes its inspiration more to the Buddha than to the Greek genius, Plato." If they took up the philosophy of Schopenhauer and Hegel and the developments of Bergson they would see how very near or far the fundamental conceptions were.

Though a Hindu by profession he had to confess that he had the highest respect for the Teaching of the Buddha and the majesty of His life and achievements and he would also assure them that that was the normal attitude of the intellectuals of India at present.

INFLUENCE OF THE BUDDHA.

They might consider it to be a very strange fact of history that a great saint, according to Professor Langman, the greatest of the Hindus undoubtedly one of the greatest moulding spiritual influences of mankind should have found millions of worshippers outside India and not within India, still the home of all religions. The explanation of that was that the influence of the Buddha had been profound on the thought of India and on the religious development of India. Though Buddhism was

not followed as a religion, the influence of the Buddha on the whole religious and philosophical life of the country had been immense and latterly had been very much on the increase due especially to the work which Mahatma Gandhi was doing so far as practical life was concerned.

BUDDHA AS CONTINUATOR.

In the realm of spirit, nature never makes any leaps. If they wanted to understand what views he had set forth they should look upon him in its proper historical perspective.

In the realm of spirit, nature never makes any leaps. If they wanted to understand any historical figure they would find that he was as much the creature as the creator of his period. If they wanted to understand therefore the real essence of the Buddha's teaching they should look upon him as a continuator and a critic of the religious period of his time.

That was the way the Buddha looked upon his period. He announced the four fundamentals which He called the four noble truths. They might be considered to be the four Aryan truths. He never regarded that He was introducing something fresh or new or radical. He looked upon himself not so much as an inventor as as a continuator. He thought he was following an old tradition and even the Buddhist records say that He thought He was the seventh Buddha. Internal evidence confirmed the same kind by hypothesis more or less.

That was not of course minimising the value or the originality of the Buddha's Teaching. Some of the principles which were neglected or more or less repudiated He resuscitated and gave such a gripping power that it moved millions of mankind.

The question then was what could be regarded as the essential truth of the Upanishads, what was the reason for the Buddha setting Himself up as a reformer.

TRUTHS OF THE UPANISHADS.

The answer might be briefly stated thus. The fundamental truth of the Upanishads could be explained in three or four sentences.

So far as life was concerned inward or outward it had not got intrinsic reality.

The truth of things was to be found in the nature of the inner and not the superficial self.

The ultimate reality and their own Atman was one. The individual was able to attain salvation when he realised the oneness of his own life with the ultimate being. Until that realisation was attained they would be bound down in the cycle of rebirth. The deepest reality was something which transcended everything else. It was to be found in their inner self and the goal of man was to attain Moksha. They had the conception of Moksha but they also asserted with it all sorts of geographical pictures of heaven and hell. There was confusion of monotheism and polytheism. That confusion prevailed at that time and man were practically inclined to question those fundamental compromises which prevailed in popular religion.

ETHICAL TEACHING.

A number of thinkers arose at the time and the Buddha was the greatest of them all. He made out that they could not attain Moksha or Bodhi so long as they took to self-torture or placating God by making presents to Him. It was only by living up to a higher plane of consciousness that it was possible for them to attain the highest state of human evolution.

There were statements in the Upanishads relevant to that state. They should control their senses and have compassion for all creation.

What the Buddha did was to take up those fundamental principles, put them at the centre of his teaching and tell the people that it was essential for them to take up that ethical

teaching. The clue to the whole system of Buddha's teaching, to his mind, was the emphasis on the ethical. Consequent upon that certain principles followed with logical regularity. The principles of the Buddha's teaching might be summed up in two or three sentences for brevity's sake.

Everything was impermanent.

Nothing could be regarded as self.

The highest happiness was Nirvana.

CRAVING FOR PEACE.

Those three principles followed as a logical corollary. He tried to make out that there was no use in trying to get satisfaction for themselves in outward objects. The craving of the human mind for peace could not be attained by those means. They were impermanent. The world was to be regarded as a perpetual procession of events. While one thing succeeded another, while one thing superseded another, they could not concentrate their affections or interests or desires on those things which were notoriously fleeting. He was anxious that men's minds should be diverted from the temporal and concentrated on the spiritual.

PATH OF MORALITY.

The next thing was with regard to the Upanishad doctrine of the Atma—that there was something permanent as the Buddha was that the pathway to salvation lay not so much in the recognition of the soul he made out that self was something capable of growth and that the true pathway to moral elevation lay in rebuilding self. The idea of rebuilding oneself was inconsistent with the assumption of a permanent immortal self. Therefore it was necessary for him to say that everything should be controlled by them.

Thus the second proposition that there was nothing permanent with the human self followed logically from its first proposition that the pathway to salvation lay in the path of morality. Morality meant change of human nature. One could

make a hero or a sinner of oneself. Both things were completely in their control.

He therefore wanted to emphasise the possibility of transforming human nature. If they had nothing so far as their own self was concerned what was it they were trying to aim at?

WHAT IS NIRVANA?

They could, if they were able to, destroy completely that craving for individuality, attain what was called Nirvana. If there was anything that gave them perpetual satisfaction that could only be described as Nirvana. Nirvana has been described by the Buddha in negative terms as something which enabled them to break through the bonds of space and unborn time. How much of all that was Buddha's own contribution and how much he owed to his predecessors was a matter of utter indifference.

The Buddha refused to answer any question relating to the existence of something ultimate. But the questions could not be set aside. His followers in the ages succeeding tried to give their own interpretation to the silence. If it were silence how could that silence be interpreted. There were three possible ways in which that silence could be interpreted. One way was to say that the Buddha was a nihilist. He identified Nirvana with annihilation. There have been teachers of Buddhism who adopted that view. When the Positivist Movement was at its height in the Western world Buddhist literature began to be translated and they said that the Buddha was a scientific positivist, and that he had given them a religion which was utterly positivist. Professor MacDonald made out that Nirvana meant eternal death. He would give them only those two illustrations.

The Buddha gave a blank cheque and refused to answer questions on it. The interpretation adopted by Professor Berriedale Keith was that the Buddha was more or less like any other man. The path of wisdom for a right thinking man

was to say "I do not know." Thus he said the Buddha was to be regarded as an agnostic more or less of their own type.

Could those interpretations be regarded as really faithful to the teaching of the Buddha? Was there or was there not some justification for the silence he adopted on that fundamental problem?

WESTERN AND EASTERN MINDS.

One single characteristic in which the Eastern and Western minds differed was in the manner in which they approached those problems. The Western mind was always anxious to get things done and always thought of reducing them to definitions. If anything was real it should be capable of being expressed in propositions which could be communicated.

In the East the approach was different. Philosophy was said to be an insight into the state of things and that they should transcend the logical to understand the truth. From the Upanishads there had been an insistence on the intuitive basis. There was a kind of knowledge which could not be communicated in terms of concepts and yet it was the deepest knowledge.

Whether it was the Bodhi of the Buddha or the Moksha of the Upanishads it meant that the richest of the spiritual life was so enormous that human resources were insufficient to understand it.

KNOWLEDGE OF TRUTH.

The Buddha had discriminated between truths which could be proved and truths which could be realised. He left unsaid those things which could be realised by each individual. While he did not want to encourage dogmatism he left unsaid those truths which could only be realised.

His own conclusion was, said the lecturer, that it was wrong to interpret the Buddha as either a timid agnostic or a positive nihilist.

When a man put to him that Nirvana was annihilation

he said that they were attributing to him something which he had not stated. A man who had the courage to trample down so many customs and beliefs that prevailed during his period should not be imagined as one lacking in courage to state the truth when he knew what the truth was. He himself had stated that what he had taught was only a fraction of what he knew and that it was like a handful of "simsapa" leaves compared to the leaves in the forest. He said that the Buddha only pointed out the pathway to them which they should adopt if they wanted to find out the truth.

VOTE OF THANKS.

Mr. Justice Akbar in proposing a vote of thanks to the lecturer, said that to most of those present the hour that had passed would ever remain one of the very few peaks far above the dead level of the ordinary life they led.

By a happy combination of circumstances they had with them the pious lady who founded the trust for the furtherance of the Buddhist religion in this Island, famed throughout the ages for its Buddhist scholars, its Buddhist culture and its Buddhist shrines. And it was due to the far-sighted vision of Dr. Paul Pieris that he gave a liberal interpretation to the terms of the trust and remoulded it nearer to the heart's desire of the pious founder. It was again due to Dr. Pieris' insight that he chose a man of the eminence of Sir S. Radhakrishnan from India, the land of the founder of the Buddhist religion. Sir S. Radhakrishnan could be best described in the words of Arnold as.

"A soul tempered with fire
Fervent, heroic and good
A helper and friend of mankind."

In these exceptional times of altering conditions changing thoughts and changing values, it was only proper that members of the Buddhist faith should have the opportunity of listening to the views of cultured and learned men from other countries

on their great religion. These were the marks of a great religion that its eternal truths will always be alive in the welter of changing conditions and values that it will always bear the closest scrutiny and examination by the acutest brains from epoch to epoch and that it will always provide adequate solutions for the problems of each age.

The presence of a large audience showed that the people of this Island in their way were no whit behind the great race of which he was a member in the attention which they paid to matters relating to the mind, the intellect or the spirit. For, like the Athenians of old, "We are lovers of the beautiful, yet simple in our taste and we cultivate the mind without loss of manliness."

He thanked the lecturer for the contribution he had made to the study of the Buddhist faith.

THE FIRST TURN OF THE WHEEL OF LAW AT SARNATH

THE MAYOR OF CALCUTTA'S SPEECH.

On Friday 2528 years ago the Lord Buddha turned the Wheel of the Law for the first time at Sarnath. The occasion was celebrated befittingly by the Mahabodhi Society in the Hall at which there was a large gathering of men and women belonging to all communities, creeds and nations. Mr. Santosh Kumar Basu, the Mayor of Calcutta, presided. The speakers included Dr. D. R. Bhandarkar, Dr. Kalidas Nag, Dr. B. M. Barua, Messrs. C. C. Bose, Sailes Sen, P. P. Mookerjee, Barrister-at-Law and Mrs. Sarala Devi Choudhurani. The election of President, taking of Five Precepts, a song composed by Dr. Rabindranath Tagore and sung by Sangita Bharati Bani Devi and the recitation of the Dharmachakra Sutra, the first sermon of Lord Buddha at Benares, preceded the speeches.

Dr. Bhandarkar, welcoming Mr. Santosh Kumar Basu to

take the chair, remarked that he had been asked to propose Mr. Basu to the chair. There was a peculiar significance in his taking the chair on such a solemn occasion. In reform, real progress must be on all sides. They might have political reform but it would not be real reform unless the person so participating in the political reform also participates in social, religious and moral reforms.

Dr. Kalidas Nag, asserted that it was Buddhism which united India with the rest of the world.

Mr. P. P. Mookerjee, Barrister-at-Law, proposed a vote of thanks to the Chair.

At the close of the meeting the President offered flowers to the image of Buddha.

PRESIDENT'S ADDRESS.

Mr. Santosh Kumar Basu, the Mayor of Calcutta, presiding over the meeting addressed as follows:—

"I am grateful to the authorities of the Mahabodhi Society for asking me to associate myself with the function this evening. It is a great day in the history of India—one of the greatest days in the history of the world. The love, admiration and veneration in which Buddha and his great ideals are held by succeeding generations in India have proclaimed themselves through our religion, our literature and our social customs. They have entered the very flesh of our flesh, the very marrow of our bones. Whether we are conscious of it or not, whether we realise it or not, in our everyday life and thought, the great abiding and eternal teachings of Gautama Buddha have shaped our thought, our highest ideals and spiritual ambitions, our entire standard and outlook on life.

SUPER-EXCELLENT RULE OF LIFE.

"It is not the tenets of a great and glorious religion that Buddhism has given to the world, it is not merely the ideal of a life divine to be lived as a recluse in the secluded forest but the super-excellent rule of life which enjoins upon the

man of action the supreme necessity of serene and dispassionate detachment keeping your hand on the immediate work but your spiritual soul fixed on the Everlasting Eternal. It is Buddhism that has left this world that glorious legacy of the life divinely spent. It is Buddhism on the soil of India that could furnish to the world the inspiration and example of King Asoka, the greatest man of action in ancient times and the greatest sage on an imperial throne. That is the ideal which India adores and proclaims to the world to-day. That is the ideal which has inspired in modern times the life and activities of Mahatma Gandhi and Deshabandhu Chittaranjan Das.

KINDLIEST OF RADIANT LIGHTS

In the long-drawn tale of suffering humanity through the ages, there have shone from time to time radiant lights which have relieved the gloom, the dreariness, the sordid tedium of mere aimless, purposeless and miserable existence. And Gautama Buddha was one of the kindest of these radiant lights. When India had just emerged from the mists of legendary history, we see a transcendent luminary shining in the Indian firmament, and lighting up the whole of the Indian scene with radiance ineffable. The soul-killing arid ritualism into which the glorious Vedic religion had then degenerated, the cruel and blood-curdling rites which the 'Yajnas' entailed at the time the arrogant caste prejudices, which made the lot of the masses of the people unbearable, in a word, the suffering, the cruelties then rampant in the society of the day, made the heart of this incomparable lover of humanity bleed, and made it impossible for this Kshatriya Prince to continue the normal easy-going life of a member of this class. So Prince Siddhartha, in the agony of his soul, lacerated with the miseries of humanity came out, sacrificed all his worldly prospects, and dedicated his whole existence to the succour and liberation of man. That was the Mahabhiniskhraman.

Seldom has such a thing been witnessed in the annals of the world.

HIS DIVINE MESSAGE.

Philosophers there have been, religious preachers there have been, subtle metaphysical disputants there have been, but where shall we find such an incarnation of Love?—a love that knew no distinction of caste, colour or creed—a love that overflowed even the bounds of Humanity but embraced the whole of sentient creation in its sweep—a love that embodied in the gospel of Universal Maitri and Ahimsa? It was this divine message that transfused and transformed Indian society, that, later on, in its resistless march swept the whole of the Asiatic continent and made the Orient a perennial source of spiritual culture and enlightenment. And that message has, even after the lapse of twenty-five centuries lost none of its urgent appeal. The world remains to-day as distracted as cruel as loveless, as it ever was and our own unhappy motherland, exposed to the ceaseless buffetings of a stormy Fate, divided and dissected into countless creeds and sects and sub-divisions all at daggers drawn to one another, present as dreary a spectacle as it ever did, and the Message of Love and Maitri and Ahimsa that Gautama Buddha preached is the only one that can heal this infinite suffering.

May it be granted unto us to imbibe to the inmost essence of our soul the spirit of the Great Master. That way alone lies the Hope of Humanity—that way lies our salvation.

IS BUDDHISM MERE PESSIMISM ?

THE OPINION OF SOME FRENCH SAVANTS ON THIS QUESTION.

By Dx. B. R. CHATTERJEE, M.A., D.Litt. (Paris)

Again and again it has been alleged that Buddhism being merely pessimistic cannot bring the solace to the troubled mind which we should expect from a true religion.

It is an important point. Let us see how Prof. Sylvain Lévi, the greatest living Orientalist, answers this question. I am giving here a rather free translation of the concluding portion of the chapter 'Humanisme Bouddhique in Prof. Lévi's book, *L'Inde et le Monde*.

"Buddhist people of different countries give foreign travellers the impression of having a particularly cheerful outlook on life. It is a rather singular trait for the votaries of a religion so often taxed with pessimism. However, this comment of foreign travellers in Buddhist lands might perhaps enable us to grasp one of the essential points of Buddhist civilisation. A civilisation is a conception of human life translated from the language of philosophy into all the activities of an organised society. Buddhism does not make of human existence a tragic drama, a dividing line between two infinities—an eternal paradise and an eternal hell. According to Buddhism life is an event of a transient nature in a very long series of similar happenings. Nature is not merely an ornamental background of this life. Animals, plants, and even inert matter are like humanity itself only temporary stages of this universal metamorphosis of life. All things existing from the highest heaven down to the lowest hell, are bound together in a great communion ; and all are subject to the same law of karma which transmits to infinity the moral consequences of acts once committed. This law of karma would have been indeed an inexorable, an

implacable law but for the fact that the great cardinal virtues of wisdom, love and charity have the power of annulling this blind force and of assuring bliss in the peace of Nirvana. This is, if I mistake not, the inspiration which permeates Buddhist civilisation, which makes it a living force and which assures it a glorious position among other world civilisations."

Commenting on the Buddhist art of Sanchi, René Grousset refers to the same point:—"It is an essentially Buddhist art—all the actors, human beings or animals, are grouped round the sacred symbols of Buddhism Yet this art interprets for us not so much extinction of desire as the freshest, the simplest love Never even in the classic art of Greece has there been expressed with such success the innocent and spontaneous joy of life. (*Histoire de l'Extreme-Orient*, p. 50). In a foot-note on p. 51 of the same work M. Grousset adds:—"That which distinguishes the Sanchi and Ajanta artists, who have depicted these animal scenes, from other classic artists, who have also dealt with animals, is the almost fraternal sympathy with all living creatures—a sentiment which is derived both from the Indian conception of transmigration of souls and the Buddhist conception of universal love."

I shall translate another passage from the "Bouddhism" of Prof. la Vallée-Poussin—a recognised authority on Buddhism. "I have gradually come to hold Buddhism in high esteem. I was taught that Buddhism is a pessimistic discipline leading the monks to mere 'nothingness.' I realised at the outset that Buddhism, for the great mass of Buddhists, was a cult of devotion and of bhakti to the most divine deity India has known. Today I feel assured that the monastic order, inspite of pessimism, is the mystic path of the eternal and ineffable Nirvana." (*Avant-propos* p. viii).

IS MODERN BUDDHISM CORRUPT ?

BY B. L. BROUGHTON, M.A. (OXON.).

We hear so much from many writers, generally Europeans, about the corruption of Buddhism at the present day, that we marvel how a system alleged to be so effete can possibly survive.

This charge of degeneration and departure from the true spirit of the Founder is one which all professed Buddhists must be prepared to refute, for if it be true, or even if it is widely believed to be true, the chances of the spread of our Dhamma in the modern world are nil, for people will very justly retort, "how can you teach what you do not properly understand or practise yourselves?"

It should be noted that Buddhism is the chief target for these wholesale charges of corruption, we hear much less about the corruption of Hinduism and still less of corruptions of Mahomedanism and of course, nothing at all of the corruptions of Christianity, although according to some of its adherents it needs "reconstruction" which would hardly be the case if indeed all its advocates were represented.

There is something suspicious about these charges against Buddhism. Can it be that Christians feel that Buddhism is a dangerous competition, while other non-Christian systems are comparatively innocuous?

Now in considering this charge of corruption we must examine two aspects: (1) Corruption in doctrine. (2) Corruption in ethical practice.

The charge of doctrinal corruption is often made by persons with very hazy ideas of Buddhist teaching who have never read one of the Jatakas or any patristic writing and who think Buddhism must be corrupt because they find that the masses in Buddhist countries hold certain superstitions

which are of course quite separate from the religion and by no means unknown in Europe.

There are many people in Europe who think it unlucky to see the new moon through glass, to pass under a ladder, to sit down thirteen to table, to spell the salt, to break a mirror, etc., but nobody alleges that these beliefs are due to Christianity for they have no connection whatever with religion, and to make Buddhism responsible for these or similar puerilities is grossly unfair.

More serious are the allegations of corruption or absurdity in the actual teaching of Dhamma ; thus some writers who are friendly to Buddhism assert that the life of the Buddha has been overlaid with "childish legends".

This misconception springs from two sources, ignorance of Abhidhamma where enquirers will find a complete reasonable explanation of the wonders described in the scriptures, and, secondly, from the belief that Buddhism is a species of rationalism or materialism.

The average materialist is generally persuaded that science teaches materialism and that since Buddhism is an ancient form of the rationalist beliefs of last century therefore anything in the scriptures that conflicts with this view must be a corruption.

The existence of other worlds and of beings such as Devas and Nagas are frequently cited as examples of corruption. As these beings are referred to in all three Pitakas in each of the Nikayas and the Atthakatha or commentary it really looks as if Buddhism is in a very bad way ; for evidently the Scriptures will need much cutting and trimming before they are presentable to educated Europeans.

When the scriptures of a religion have to be revised that religion is moribund, as it is no longer the supreme universal Norm of its followers but merely a secondary belief that must accommodate itself to something external which is *ipso facto* proved to have replaced it as the true guiding principle.

This is well illustrated in the history of religions.

When the ancient Greek religion was moribund the Neo-Platonist applied the allegorical explanation to its myths and under the kindly interpretation of allegory the most immoral stories gloried with a white purity, but all this clearly showed that the Greek pantheon was dying; it no longer really commanded the belief and respect of men and it was merely that conservatism which is part of the average man's mental make up that presented its consignment to the limbo of the past, but in spite of all, men advance and inadequate beliefs are left behind. "The Fathers of Gods and men" begetting a numerous bastard progeny on mortal women shocked nobody in Homer's time, but to Plotinus and his contemporaries such stories appeared abominable.

We are of course witnessing the same phenomenon in our own day in regard to Christianity.

In the days when Christianity really ruled the mind of Europe its dogmas and stories were not regarded as allegories but as real and awful facts which men disbelieved at their peril; thus the garden of Eden was not a symbolic nebulosity, but as much an existent place as England or Germany, the Tree of Knowledge was not a stage in human evolution but a remarkable deciduous monotype as "Real" as the apple trees in an orchard; when Jesus said "depart from me ye cursed into everlasting fire" he was believed to have meant exactly what he said, the damned were to suffer torment without intermission or end in fire as real as that of a volcano; as the council of Trent put it *ignis inferus corporens est*—and the joy of the blessed world be enhanced by untressing the torments of the damned! As regards the central doctrine of Christianity, the resurrection, the belief of Christendom during the greater part of its existence is summed up in the Articles of the Church of England that "Christ took to himself again his body with flesh, blood and bones, all that appertaineth to the perfection of man's nature", wherewith he ascended.

In modern times increasing knowledge has hopelessly put

out of court the childish myth of the garden and the fruit which changed the whole destiny of humanity, so the alleged Fall must be explained away as the awakening of the sense of right and wrong—rather a sign of progress than a fall one would have thought.

Despite all the glaring evils of modern Europe our people are becoming humaner and all enlightened men feel that the greatest sinner who ever lived does not deserve an eternity of burning and that any being who would sentence a man to such a fate is a fiend and as no modern man of an average standard of humanity would derive pleasure from such a spectacle, hell is explained away, it is not eternal "merely" aeon lasting, and as a sceptical writer of last century aptly put it hell shall have an equable climate, quite good for the constitution and there shall be nobody in it save Judas Iscariot and one or two others. Moderns have come to doubt the possibility of a dead man resuscitating and walking about with holes through his feet and a gash in his side, big enough for a man to put his hand in and especially when such a story is vouched for by evidence which would fail to establish the truth of a narrative well within the bounds of probability, so the resurrection has been explained away by modern Christians into a mere figure such as "the Lord as spirit continued to rule the Church".

This may mean anything or nothing just as it might be said that the spirit of Lord Kitchener rules the British army. I am not in a position to say how far such a statement would be correct, but admitting that it is so, it in no way follows that Kitchener knows or cares anything about the British Army, or even that he has any kind of conscious existence.

Is Buddhism in the same position as Christianity? If so to attempt its propagation is useless, we can only hope to hang on to the positions we already hold ultimately, to be displaced by the intellectual growth of humanity. Can Buddhism successfully pass the intellectual test?

I maintain that it can, and that what we need at the present day is not doctrinal reconstruction but improved practice.

To your genuine "dyed in the wool" rationalist all religion is of course anathema, he would brand as "superstition" belief in the existence of anything outside the everyday, experience of the ordinary man, although such a position assures that the universe is finite which is absurd, for a finite universe must have a boundary and such a boundary must be in the universe therefore it would not be a boundary. That a finite universe logically follows from the materialistic view can be proved thus; nothing exists outside the experience of the ordinary man is admittedly finite and the universe and such experience being ex-hypothesis co-extensive the universe must be finite.

Many people are materialists because they think, science teaches materialism, and scientists in modern times are accepted largely on faith as priests were in the middle ages, therefore, scientific theories which the originators only put forward tentatively as working hypotheses are often held by the public with the tenacity of religious dogmas.

The science of last century was frankly materialistic and as it is impossible for the layman to keep himself abreast with scientific progress, he is left holding on with the tenacity worthy of a better cause to views which modern scientists have largely abandoned.

It is unfair to demand that Buddhism should steer its course by the ever changing beacon of science, for theories that hold the field to-day may in ten years or less be relegated to the limbo of discredited hypothesis. Even physics, the most stable of all sciences has in modern times been completely revolutionised by Einstein. As regards Biology, scientists now regret Darwin's theory that acquired aptitudes are transmitted by heredity, and Sir James Keith is of opinion that the monkey tribe is not, as Darwin held descended together with man from a common ancestor, but is a dege-

nerate by-product of homo punigenus. Clearly it is impossible for religion to conform to the standards that are always changing.

Ordinarily, we are unaware of anything outside the senses, and the senses only respond to vibrations of a certain rate, a slight alteration in our sense capacity would present to us a different universe; thus if our sight only responded to the ultra red ray vibration we should be living in a world as gloomy and horrible as the Niraya plane. On the other hand power to see the ultra violet ray would give us a world as beautiful as Devaloka. All this of course, is merely the Buddhist doctrine of the Nidanas. Upon the activities depend Nama Rupa or the mental and physical properties, on nama and rupa depend the six senses, upon the senses contact, upon contact sensation etc.

The Buddhist scriptures tell us that these ordinary faculties are purely relative, that Buddhas and Arahats have the Divine Eye by which they can behold things in other worlds beyond the power of ordinary beings and the Buddha Eye by which the ultimate truths are discerned, that is they are conscious of things beyond our perception, just as the man of normal sight can cognize phenomena which do not exist for the blind.

These facts should give us pause and strongly suggest that in regard to the supernormal powers and insight of Buddhas and Arhats it is we who are defective and not they who are mad.

We need, therefore, have no fear of being superstitious or credulous in accepting stories in the sacred books that appear marvellous in the light of everyday experience.

In a recent number of our esteemed contemporary "Buddhism in England", a writer who wrote an excellent article on "The Lotus of the Good Law" appeared very shy and reticent about transcendental parts such as the "Koku-e" or "preachings on the Higher plane" where the Vulture Peak is transfigured and innumerable Buddhas and Bodhisattas

assemble from an infinity of worlds throughout space and fifty thousand Kalpas passed in the space of an afternoon, a wonderful anticipation of Einstein's theory of relativity.

The writer in question, Mr. Martin need not have had any doubts about the genuineness or value of the "Koku-e" section, for if he had taken Nichiren's guidance in the study of the Lotus he would have seen that this section includes the sixteenth chapter on the eternal life of the Tathagata, which is clearly hinted in all previous teachings of the Buddha, both Theravada and Mahayana, but which is definitely set forth in this chapter of the Lotus which is on that account called by Nichiren Honmon or essential section all the earlier chapters being Shakumon, literally footsteps or introductory. We will go further and say that such a cosmic synthesis as that of the "Koku-e" is not only reasonable but absolutely essential to any religion that is to hold the belief and respect of thoughtful men and especially scientists at the present day.

Thomas Paine wrote that modern astronomy makes the Hebrew mythology little and ridiculous, and he who thinks the two can be has thought very little of either. If that was true in Paine's time, how much more so is it in ours when the telescope is continually widening our knowledge of the endless world systems; hence a religion which either by direct statement or implication represents our planet as the centre of the universe will provoke a smile from an astronomer who can only deem commensurate with his splendid science a religion which shall be as true for the Pleiades or Orion as it is for our earth speck and which shall bring together in community of universal understanding and One universal Enlightenment not only the whole of our little solar system but those vaster aggregates of mighty worlds to which a century or a thousand earthly years would be but a single annual revolution around their sun. No limited or narrow religion can adequately answer the question, has the Universe an object, for unless the answer reaches the infinite it must be purely relative and therefore utterly inadequate.

I think I have said enough to prove that the vast cosmo-centric teaching of the Buddhist scriptures are not "childish legends or later glosses and misunderstandings, but an essential or part of the teaching of Him who was Dhamma-Bhauto", become the cosmic principle, the Eye of the World, wanting whom the universe is an inadequate manifestation of its own nature, for without such realization in an all-enlightened Mind the universal principle of Dhamma operates unknown and unperceived and is therefore to that extent lacking in the absolute fulfilment of its own nature which requires that it should be so mentally grasped by an All Enlightened, Who, by virtue of His cosmic consciousness can direct the working of the Law, for He guides all beings in the course which they should follow to realize their essential nature and escape from that suffering which is the outcome of ignorance, lust and hate.

It should be noted that the Buddha is in a sense a "creator of creators", to use Bergson's expression, for since the future is determined by the collective Karma of all living beings, pure deeds producing pure worlds and impure deeds impure worlds, the Buddha by taming living beings wayward hearts determine them to the production of pure worlds.

The reference to the Lotus of the Good Law brings us to the question of the Mahayana. When European writers want to decry modern Buddhism as corrupt they generally cite Mahayana as irrefutable evidence for their statement. Writers friendly to Buddhism and even some Europeans professing Buddhism believe that Mahayana is a corruption, thus a certain European upasaka whom I refrain from naming out of respect for his memory could never write about our religion without some slighting remark about the Mahayana. Again Dr. Rhys Davids in the introduction to his translation of the Maha Sudassana Suttanata wrote "when the Northern Buddhists, long afterwards had smothered the simple religion under the subtleties of theological metaphysics and speculation and had forgotten all about the Aryan Path, their goal was

no longer a change of heart in the Arhatship to be reached on earth, but a life of happiness, under a change of outward condition in a heaven of bliss beyond the skies." Homer occasionally nodded and so did our good friend Dr. Rhys Davids, for had he really known what Mahayanists believe about the Pure Land he could not have written as he did.

The absurd division of Northern and Southern Buddhism leads to further misunderstanding, it is a misleading classification quite unknown to Buddhists themselves and geographically inaccurate for Annam and Cochin China are southern countries and both profess the Mahayana. A further misunderstanding arises from the fact that the Mahayana is more inaccessible. The Theravada canon preserved in Pali, an easy language for Europeans acquainted with Greek and Latin, the Mahayana cannot be fully known without an acquaintance with Tibetan, Chinese, and Japanese, extremely difficult languages and little known even to scholars in Europe.

When we examine the two schools, Mahayana and Hinayana, or Theravada, we must bear in mind that in fundamentals they are absolutely one, both have the great teachings of anatta and anicca, those who imagine that Mahayanists are atmanists can never have read a Mahayana Sutra or Sastra—and the Mahayana assumes as axiomatic the truth of Theravada.

(To be continued)

BODHICITTA—THE LAMP OF TRUTH

BY ANAGARIKA BRAHMACHARI GOVINDA.

(Continued from Last Issue)

Though in a general sense all knowledge is subjective, i.e. based on individual experience, observation and thought combinations, we may call the first degree of knowledge "subjective" in a special or limited sense, namely in so far as the experiencing subject is emphasized, and similarly the second degree may be called mainly "objective", while the third degree represent the union of the subject with the object. "Limited Objective" Knowledge is concerned with the momentary problems of the sensual (bodily) and emotional side of our existence. The second degree which stands for intellectual knowledge, is that which emphasizes the objects of our perception, by abstracting them from the perceiving subject (only in this relative sense we can speak of "objective" knowledge) and is concerned with science and philosophy, the problems of the phenomenal world, represented as "things" or "concepts", i.e. either as material or mental units, limited by form or definition.

Intuitive knowledge, which forms the third degree, is free from any partiality or dualism, it has overcome the extremes of emphasising subject or object, it is the synthetic vision of the world, the experience of cosmic consciousness, in which the Infinite is not only conceptualized but realized. Though in each of the lower degrees or planes of consciousness there is something that leads to and indicates the properties of the next higher one, it is impossible to solve a problem, belonging to a higher order of knowledge from a lower plane of consciousness. Thus scientific problems cannot be solved from an emotional standpoint and metaphysical problems which are beyond the realm of the Finite cannot be solved by the laws of a three-dimensional i.e.,

finite logic, nor can they be expressed by concepts which, regardless of their contents, represent limited units, otherwise the law of identity and non-identity could not be applied to them.

"If we desire to escape from the three-dimensional world and go farther, we must first of all work out the fundamental logical principles which would permit us to observe the relations of things in a world of many dimensions—seeing them in a certain reasonableness, and not complete absurdity. If we enter there armed only with the principles of the logic of the three-dimensional world, these principles will drag us back, will not give us a chance to rise from the earth." (Ouspensky).

Thus each plane of consciousness has its own laws and its own problems and a method which may help us to find a solution in one case may be a hindrance in another case. For this reason, before we can answer a question, we have to ascertain to what class it belongs. In the nineteenth book of Abhidharma-Kośa four classes are described:

1. Questions which can be answered *directly*, i.e., by Yes or No.

Example: Do all living beings die? Yes, they all are dying.

2. Questions which can be answered with *reservation*.

Example: Will all beings be reborn? Yes and no; those who have not yet overcome their passions will be reborn, those who have destroyed them will not be reborn.

3. Questions which need a *counter question*.

Example: Is man strong or weak?

Counter-question: In relationship to whom? Compared with animals, Man is strong; compared with the higher forces of Devas he is weak.

4. Questions which *cannot be answered*.—These are the famous fourteen questions, which the Buddha refused to answer:

- 1—4: Is the world constant?—Or not?—Or both?—
Or none of both?
- 5—8: Is the world limited in time?—Or not?—Or
both?—Or none of both?
- 9—12: Does the Tathagata exist after death?—Or
Or not?—Or both?—Or none of both?
- 13—14: Are life and body identical or not?

Though the subject-matter of this last type of questions (world, Tathagata, life) is infinite in its nature, it has been represented by concepts which according to the laws of their origin are limited and are subject to the limitations of three-dimensional, *i.e.*, finite logic. Therefore no suitable answer can be given.

But how can we know the Infinite? "I answer," says Plotinus, "not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer."

This is what we described as bodhi or the third degree of knowledge. While the first three types of questions can be solved mainly by the second degree of knowledge, the fourth type can be answered only by the third degree. Properly speaking the questions are not answered in this highest state of consciousness, but they simply disappear, because they are no more possible, they cease to be problems.

In the ordinary course of our life we can observe similar facts: spiritual development does not so much consist in the *solution* of our problems, as growing *beyond* them. What we solve intellectually is only the minor problems. If we would try to solve all, our development would be stopped already in the very beginning, and most people would be crushed under the weight of insoluble problems.

The Buddha, therefore, instead of blocking the way of his followers by dogmas, metaphysical facts and problems

and "eternal [stagnating] truths," insisted that every body should be his own lamp, should find his own way, realize the dharma within himself by growing beyond the problems which the ordinary intellect has ever failed to solve, and which can be overcome alone by "bodhicitta", the highest type of consciousness. At the same time the Buddha shows that in order to develop it, we need not search in the stars or in the worlds beyond nor in any secret books or in the hidden principles of nature, but simply within ourselves. There we find everything required! Even the simplest bodily functions will teach us more than the greatest metaphysical speculations, nay, they are meta-physical themselves, transcending by far what could be called merely physical—if we only try to see them "earnestly, intently, clearly conscious."

If we only open our eyes, we shall be aware that just the simplest facts of our life are the greatest revelations and represent symbols of profound significance. But habit has made us blind, we have closed our eyes and fallen asleep. The Buddha has come to wake us up—only that and not more; because if we have opened the eyes we shall see!

HAPPINESS

BY BAYARD ELTON.

In the Anguttara Nikaya, III. 34, we read that a certain man, Hatthaka by name, comes to the Blessed One and asks him: 'Is the Blessed One happy and glad with his lot? Does the Exalted One live happily?' 'Indeed, I do,' replies the Blessed One, 'I am truly a man whose life is filled with happiness.'

This reply seems to puzzle the questioner, however, and he goes on to declare that the nights are cold and chilly, the bare ground is hard and filled with cracks and bumps, the leaves, which might form some sort of a carpet, are scarce,

and the robes of the Blessed Gotama are thin and ragged and cannot form much of a protection against the biting wind.

In spite of the miserable picture which Hatthaka draws with his words, the Blessed One again remarks that he is one of those who live happily, and then goes on to explain how it is that he has attained to this enviable state, which is so eagerly sought-after by all men and yet so seemingly hard to reach.

What is the cause of happiness as revealed to us in this sutta? Is it complex and difficult to understand? Does it consist of some secret magic which requires special knowledge and skill and unusual courage to discover?

The Blessed One says: 'Do you imagine that happiness is only to be found within the four walls of a mansion? Is a man only happy so long as he is surrounded with the good things of this world, with faithful servants, with a devoted family, and with a plentiful supply of goods?'

And Hatthaka answers: 'Yes; these things ought to make a man happy. Such a state of affairs ought to make any man content.'

'Wait a moment,' replies the Blessed One. 'I will grant you that a man living in such conditions will find enough at first to make him think he has found happiness, but can such illusory happiness last any length of time? I say, no. These conditions of wealth and apparent contentment will inevitably give rise to envy, jealousy, pride of possession, greed for more, fear of loss, suspicion, and all those wretched states of mind and body which are to be found among people who cling to the comforts and delights of this world. So much so is this the case that it is common knowledge the world is filled with discontented and suffering people who have yet no cause to complain of poverty and lack of possessions. Yet these wealthy folk grow miserable, sick, and tired of life. Why? Because they are bound by craving, malice, and illusion, even in the midst of their material comforts.'

And then comes the simple remedy for sorrow. Hatthaka has admitted the truth of the Buddha's remarks, and he sits nodding his head in agreement and saying: 'That is so, sir!' while the World-honoured gives him the reason, point by point, why the Tathagata rightly calls himself a happy man.

'My son,' says the Lord, 'I may not look as if I lived in an enviable state of happiness, yet am I free from all those worldly sorrows and worries. My few possessions cannot cause me to feel fear for their loss, nor desire to increase them. Neither am I harassed and bothered by the tiresome, small details of social life. I have cut off at the root the whole tree of sorrow and ill, and have erased all cause for craving, malice, and delusion. This is why I am happy! All torments and troubles of body and mind that arise from either craving for this or that, malicious thoughts and acts owing to the struggle for existence, or foolish ideas based on a mistaken view of life, have been abandoned and thrown away! Therefore am I happy!' Then follows a short verse, a sort of mnemonic or aid to memory which, it is to be hoped, Hatthaka took to heart.

*He who would win true happiness and peace,
From worldly greed and ties must gain release.
The man of worth, set free from every ill,
Lives happily, with mind controlled and still.*

In point of fact, though we may, each of us, agree with the truth of this sutta and the lesson it teaches, yet it is no easy matter to follow out the teaching. The utter destruction of all desire and craving, the complete wiping away of all mistaken and wrong thoughts and acts, and the overcoming of illusion, are things which require the whole nature of a man for their accomplishment. That happiness and bliss is to be had as a result is a truth which seems to defy explanation, but the way thereto is hard and long and exacting. There can be no half-measures on this pathway, and there can be no turning back.

master of her two illustrious teachers, Madame Blavatsky wrote : "But He will never interfere with India's punishment, its Karma as he says, 'for having killed so many Buddhists', though History does not mention such killing."

In *Caves and Jungles of Hindustan*, H. P. B. says that after King Asoka's death, Buddhism speedily broke down and after the first century A. D. there were no influential Buddhists left in India, they having fled from the persecutions of the conquering Brahmans because of the Buddhist crusade against idol-worship. Vincent Smith, an authority on the Asoka inscriptions, declares his belief that the disappearance of Buddhism was a great loss to India and that the Buddhist monasteries and nunneries in the days of their glory must have been, on the whole, powerful agencies for good in India. He also believes that girls were instructed in the nunneries the same as boys were in monasteries, for it appears evident that King Asoka encouraged nunneries judging by the frequent references to nuns and female lay disciples.

The imperial edicts cut in imperishable characters on pillars and rocks in large cities, on main routes of travel, and at sacred places of pilgrimage, indicate, Smith believes, that the people were more or less literate. Indeed he declares : "I think it likely that the percentage of literacy among the Buddhist population in Asoka's time was higher than it is now in many Provinces of British India."

"These inscriptions were composed," says he, "not in learned scholastic tongue, but in vernacular dialects that the common people could understand and read, and were modified when necessary to suit local needs." No doubt the people in some districts were less literate than in others so with a truly fatherly solicitude for their spiritual welfare as well as their physical wellbeing the great king caused the inscriptions to be modified to suit their local needs. His example could be well emulated by many learned writers

and teachers to-day. Unfortunately, many Buddhist writers of to-day incline to a redundancy of academic abstruseness which tends to obscure rather than elucidate the beautiful and exceedingly simple teachings of the Enlightened One.

While all the Asoka edicts on both rocks and pillars are of immense interest, naturally many of them are only relevant to that particular time. Others, however, are as applicable to modern times as though written yesterday. The following excerpt from the inscription on number XIII of the Rock Edicts is especially interesting :

"For he who does reverence to his own sect while disparaging the sects of others wholly from attachment to his own with intent to enhance the splendour of his own sect, in reality by such conduct inflicts the severest injury on his own sect."

The Asoka pillar at Sarnath deals with the penalties of schism, the first being deprivation of the Yellow Robe, expulsion from the Sangha, and exclusion from the monastery. Although the first three lines on the Sarnath pillar are badly mutilated, yet Smith was able to make them out by the aid of the Sanchi pillar and the Kausambi pillar now at Allahabad but which he believes originally stood near Bharut. The inscriptions on all three pillars deal with schism, one of the deadly sins of Buddhism. "A sin enduring for a Kalpa or aeon," and "coupled with matricide, parricide, murder of a saint, and the wounding of a Buddha."

There were no different schools or vehicles, no Buddhist sects in the Buddha's time. His great concern was to try to impress upon people that each one is a potential Buddha, and that the concern of each potential Buddha should be, first of all, to gain spiritual enlightenment and deliverance as he had done, through self-mastery and self-renunciation. Not, however, for one's selfish ends, or to become intellectual giants, or intellectual snobs but to "HUMANISE ONE'S NATURE WITH COMPASSION" (caps mine) in order to help the "great Orphan Humanity . . . poor, poor humanity,"

"it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare . . . for the welfare of the whole humanity . . . not the humanity as we see it on this speck of mud in space but the whole host already evolved." (Mahatma Letters.)

Many paths lead to the mountain top of Self-realization. Some choose one path, some another, as seems best according to each one's light. Who is sufficiently enlightened to declare with solemn finality which path is superior, which teaching of this, that, or the other sect or school, leads straightest to the top? The doctrine of the Buddha was a self-reliant one requiring continual self-sustained exertion.. Therefore blind or fanatical adherence to any sect or school avails one very little in the end, for, according to the Dhammapada :

"No one saves us but ourselves,
No one can and no one may,
We ourselves must tread the Path :
Buddhas only show the way."

"Let small and great exert themselves."—Asoka's favourite text.

NOTES AND NEWS

HINDU MAHASABHA AT AJMERE.

The fifteenth Annual Session of the All-India Hindu Maha Sabha was held at Ajmere from the 14th to the 17th October under the presidency of Bhai Paramananda, a prominent Hindu leader of the Panjab. A large number of delegates and visitors from all parts of India attended. Buddhists of Ceylon, Burma, Nepal, Japan and China etc. were specially invited to take part in the proceedings and several bhikkhus accepted the invitation. They were given a cordial reception

by the organisers. Of many resolutions passed, the most important to the Buddhists is that which affirmed the cultural unity of the countries following the Aryan religions. We heartily endorse the desire for such unity and call upon the Buddhist countries of Asia to evince keener interest in the well-being of India. Buddhists are deeply indebted to India for the priceless gift of the Dhamma which found its way to all Asiatic countries through the self-less endeavours of the Indian Buddhist monks. Though, to our great regret, Indians have ceased to follow the Lord in spite of the assertion of Mahatma Gandhi to the contrary, every Indian takes pride in the fact that the Great Lord was born in Aryavarta, and accept Him as the only link between India and the outside world. It is, therefore, no wonder that the Hindu Mahasabha should be anxious to obtain the good-will and co-operation of the Buddhists of Asia. Buddhists can not serve India better than by returning the Dhamma which she had lost for centuries past as we strongly feel that many of India's difficult problems will be solved by the return of Buddhism. It is now the proud privilege of the Buddhists of Ceylon, Burma and other countries to give back the Dhamma by taking practical steps for this purpose. The Maha Bodhi Society stands for this purpose and we trust all Buddhists will co-operate with it in its endeavours.

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BHAÏ PARAMANANDA'S SPEECH.

Bhaï Paramananda's speech delivered as President of the Hindu Maha Sabha was mainly devoted to the discussion of the new constitutional proposals and the communal question. These are the topics of interest at the present time and he has eminently succeeded in placing the Hindu view point powerfully before the Conference. There is however a paragraph which we cannot pass without taking due notice. In giving reasons for the absence of national consciousness among the Hindus, he says:—

"I have often mourned the lack of national consciousness

among the Hindus. The Hindu philosophy has sunk deep into our minds and we have since very ancient times, tried to soar above the limits of narrow nationalism. Again whatever national pride or other traces of *national greatness was left in us was swept away clean by the most refined cosmopolitan preaching of Buddhism. Then followed foreign invasion.*"

This is an astounding statement the mischievousness of which is equalled only by its utter irresponsibility. There is no greater travesty of the true facts of history than this accusation. To those who look at India's past history free from bias it must appear that its brightest spot is the Buddhist period when India rose in the estimation of the whole world. If India takes genuine pride in anything Indian even today, it is undoubtedly in the achievements of Buddhism. Omit the contribution of Buddhism to India's civilization in the field of art, architecture, literature, philosophy, medicine, etc., then there will be left a blank so large that even enemies of Buddhism will be sorry at heart. It is curious that while the President disparaged Buddhist contribution and made the astounding accusation that it actually destroyed national greatness, the Hindu Maha Sabha as a whole acknowledged the deep debt of gratitude India owes to Buddhism. It took pride in the fact that it was *Buddhist cosmopolitanism (Dhamma Vijaya)* which brought countries like Ceylon, Burma, Siam, China, Japan, Tibet, etc., under the cultural sway of India. Bhai Paramananda perhaps belongs to that school of thought which shudders to look at facts and endeavours to find safety by hiding its face like the proverbial ostrich. Nothing is more pleasing than to put the blame on others. Attribute all ills of India to Buddhism and the country will become great!!!

As regards the statement that invasions followed in the trail of Buddhist Cosmopolitanism, we would only suggest to him a re-reading of Indian history. He will then find that between the disappearance of Buddhism as a vital force and

the invasions that followed there was a gap of centuries during which period Hindu power reached a high degree of perfection both in the development of the much required war mentality, the re-establishment of caste system and the sacrifice of animals. As a matter of fact "then followed foreign invasions."

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LOTUS BATHS AT POLONNARUWA.

In an article in the Ceylon Daily News, Dr. Andreas Nell announces the discovery of three more baths in the shape of lotuses made by the order of Parakramabahu the Great at Polonnaruwa, the ancient capital of Ceylon. The discovery of these have further proved the accuracy of the statements made in the Mahavamsa. Dr. Nell writes:—"Rumour of more Lotus Baths than the solitary one known reached me some time ago, but it was the most difficult thing to find a guide to show me those said to lie in the jungle. Recently the energetic Revenue Officer of Tamankaduwa, Mudaliyar D. C. de Silva, kindly helped me to see these most interesting remains of the past.

"It was a notable morning, when I beheld three more baths besides the well-known one lying a little to the west of the route to the Veluvanarama, the "Northern Shrine" of the Archæological map; and the disappointments of the past, the fatigue and heat were soon forgotten in the rapture of the sight of these structures of the king of seven and a half centuries ago, the hero and great minded statesman who embellished Polonnaruwa with its best and largest buildings."

"The Mahavamsa was explicit on the point of several baths having being made by that king, and they should have searched for them long long ago."

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SIR S. RADHAKRISHNAN IN CEYLON.

Sir S. Radhakrishnan, the Vice-Chancellor of the Andhra University, who was appointed the Dona Alpina Ratnayake

Trust Lecturer for 1933, visited Ceylon last month and delivered his first lecture on "The Teaching of the Buddha." He was given an enthusiastic reception by all communities in Ceylon and his lecture was attended by the elite of the city of Colombo. It is a remarkable fact that a Christian presided over the meeting and a Moslem proposed the vote of thanks. We are glad to be able to give our readers in the present number of the Journal a summary of Sir S. Radhakrishnan's valuable and interesting address.—7A Criticism of the Lecture will appear in our next issue.

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SIR S. RADHAKRISHNAN ON THE LATE VEN. SRI DEVAMITTA DHAMMAPALA'S WORK IN INDIA.

In the report of an interview published in the *Ceylon Daily News* we read as follows:—"He was all admiration for the Buddhist work done by Dharmapala in India. He thought him a bit combative—that perhaps was his nature. The man and his work for the cause of Buddhism in India would live."

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HINDI TRANSLATION OF THE MAJJHIMA NIKAYA.

Tripitakacharya Sri Rahula Sankrityayana who returned from Leh, Ladak brought with him the manuscript of his translation of the Majjhima Nikaya when he visited Sarnath. He is soon leaving for Allahabad to commence the printing work. But we have not yet succeeded in getting the money necessary for this purpose. Our appeal has brought us two guarantors and we want eighteen more. Will not our friends who are following our constant endeavours to spread the Dhamma in India agree to help us in the work by contributing Rs. 100 each? We want only 18 more names for this most meritorious work.

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MULAGANDHAKUTI VIHARA ANNIVERSARY.

Owing to financial difficulties through which we are passing we have been compelled to curtail the programme of the Anniversary. Celebrations will consist of the procession, anniversary meeting, and lectures on Buddhism. We have also been compelled to postpone the Dhammapala Memorial work which requires further careful consideration and preparation. Arrangements in this connection will be announced later on.

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41ST VOLUME OF THE "MAHA-BODHI".

The forty-first volume of the Maha Bodhi Journal will come to a close with the issue of the next month. Since we appealed for the co-operation of our readers at the commencement of this volume many changes have taken place. The sad demise of the founder who had successfully edited and carried on the journal for 41 years was the greatest blow we received. It was too great a loss to us not to have a feeling of despair, but we have endeavoured to continue the valuable monthly started by the great leader for the expression of Buddhist views. In memory of the noble spirit who is now no more with us it is our duty to continue his work uninterrupted. This is only possible if our readers give us their valuable co-operation. "Maha Bodhi" has never attempted to commercialize its pages, so the amount of support it gets is proportionately less. Through the generosity of the late founder and his never-failing friend Mrs. Mary E. Foster, it was possible for us to meet the expenses upto now, but they have both departed from this world and we are deprived of their help. If the journal is to be continued and improved Buddhists of Burma and Ceylon will have to come to our assistance. It has always been published at a loss but considering the great services it is rendering to the cause of Buddhism it should be made a self supporting magazine. If we have a thousand more subscribers, we can make the journal

easily pay its way. May we therefore request every one of our readers to enrol at least *one subscriber*? If this is done the enrolment of a thousand new subscribers will be an easy affair. There is not the least doubt that our readers can each induce at least one of his friends to subscribe. What is required is the desire to help in a good cause. We trust that before the end of this year each of our readers will resolve at least to enrol one new subscriber and thereby perpetuate their oldest and most important organ which stands for the expression of their views.

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MRS. ANNIE BESANT PASSES AWAY.

We deeply regret to record the passing away of Mrs. Annie Besant, the veteran president of the Theosophical Society, on the 20th September last at the advanced age of 87. Mrs. Besant was a remarkable personality from many points of view. She was one of the most versatile of her sex and from the age of about twenty to the last day of her life she was a living indictment of those who opposed freedom to women. Hers was a life of strenuous activity, ceaseless warfare, and solid achievements. Whatever she undertook to accomplish she performed with dramatic promptness and masterly skill. Inconsistent she undoubtedly was but even in her inconsistency she carried everything before her, and she proved to be exceptionally lucky in her friends and supporters who clung to her in spite of her stormy character. That she loved India and eastern culture there is not the least doubt. India owes much to her heroic fights for freedom, development of national education and the focussing of Theosophist attention on Hindu culture. The founders of the Theosophical Society were Buddhists and Buddhism received the greatest attention during their life time. With their death and the election of Mrs. Besant as the President of the Theosophical Society, Buddhism gradually lost its hold on the Society and the Mahatmas, in the words

of the late Venerable Dhammapala who was a direct pupil of Madame Blavatsky, ceased to take further interest in the destiny of the Society. Mrs. Besant's greatest blunder was her attempt to foist on the civilized world a Messiah in the person of J. Krishnamurti. Her calculations seemed to have gone altogether wrong as Mr. Krishnamurti himself refused to follow any one. After disbanding the Order of the Star in the East, to the great consternation of the Theosophists, he has repudiated all authority including that of the Theosophical Society itself. Thus Mrs. Besant's creation has brought about her own undoing. Her last days were far from being happy but she bore everything with the same courage, tenacity, and equanimity which had always characterised her public life. We have not often seen eye to eye with many of her doings and utterances, but our regard for her personality and appreciation of her many services in the cause of Eastern culture and religion, are second to that of none. We pay our tribute of respect to the memory of so heroic a fighter and so true a lover of human brotherhood.

THE LATE REVD. N. SADDHANANDA.

It is with deep sorrow that we have to record the death of Revd. Saddhananda who joined the order of Samaneras along with our late leader. This sad event took place at Lumbini, soon after the ashes of the late leader were taken from India. He was a devout man and spent the pension he received for Buddhist work at Kusinara. He started an elementary school at the sacred place and endowed it so that the work might continue permanently. He was making arrangements to take up his residence at Holy Isipatana and sent Rs. 200 as the first instalment for the construction of a cottage for his use. But he could not live to see it started. We deeply mourn the loss of this devout monk.

CORRECTION

Mr. C. T. Strauss of Switzerland writes as follows:—

Allow me to call your attention to an error; the picture opposite page 268 in the Dhammapala number of the Journal purporting to show the Anagarika and me at the temple of Buddha-gaya has evidently been changed for a similar one. The person standing is not C. T. Strauss. A similar photo was taken when Mr. C. T. Strauss was in Buddha-gaya, the Anagarika sitting and he standing but he stood not behind but at the side of the "throne" with one hand on it and had on a grey suit, not a black one. His visit to Buddha Gaya occurred in January 1908, not in 1891."

We have to thank Mr. C. T. Strauss for the above correction.

THE MAHA BODHI.



The Late Mrs. Mary E. Foster of Honolulu whose third death anniversary falls on the 19th December, 1933.



चरथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्मानं । देसेथ भिक्षुवे धम्मादि बाल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधुं सम्यग्जनं केवलपरिपुषं परिपुसुं ब्रह्मचरियं पकासेव ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

Vol. 41.] DECEMBER, $\frac{\text{B. E. 2477}}{\text{C. E. 1933}}$ [No. 12

BY B. L. BROUGHTON, M.A. (Oxon).

(Continued from Last Issue, page 467)

Nichiren wrote: "If believers of the other scriptures would only adore the truth of the Hokkekyo (Lotus of the Good Law) they would acquire the Principle of Mutual participation. Then all other scriptures would be the Hokkekyo and *vice versa*. The Hokkekyo does not deviate from the other scriptures and *vice versa*. This is what is called Mysterious Law. As soon as this understanding is brought about reading the Hinayana scriptures is equivalent to reading the Mahayana scriptures and the Hokkekyo."

Let us consider the names of the two schools. Mahayana means "Great Vehicle", "Hinayana", little vehicle. Now since the Mind of the Buddha is infinite we who are less advanced can only comprehend His teaching in part and we tend to emphasize those features of the Dhamma which appeal to us most. There are different ways of travelling to Nirvana, the common aim of all Buddhists. What do we mean by great vehicle or little? Simply difference of aspiration. You desire to reach Nirvana if you are a Buddhist at all. Do you wish to go there by yourself; then you are Hinayana, Little Vehicle, you travel by mono-plane which has room for one passenger and one only. Do you desire to delay your Nirvana in order to become All-Enlightened, then you are Mahayana, Great Vehicle, for you will take with you innumerable passengers. Hence we find the Bodhisatta or embryo Buddha especially emphasized by the Mahayana school, although of course it is equally known to all Buddhists and is most clearly set forth in the Pali Scriptures.

The Paccheka Buddha is the chief embodiment of Hinayana aspiration, for he is enlightened for himself alone, he has won Nirvana, but he cannot lead others thither, nor is he omniscient. True to the exclusiveness of his Yana the Paccheka Buddha does not mingle with other beings but passes his life in solitary meditation in the mysterious Nandamula cave or Gandhamadana Mount in the heart of the Himalayas, at the most only descending at rare intervals to the habitations of men and giving them a chance of acquiring merit by bestowing alms. To give his dayaka in return the gift of the Dhamma is beyond the power of the Paccheka Buddha; hence in all Buddhist writings of every school the Paccheka Buddha is regarded as inferior to the altruistic Bodhisatta. (Vide Maha Mora Jataka).

Some European writers think that the Bodhisatta ideal was a later development, but as a Bodhisatta is an embryo

Buddha such a statement is like saying that the plant was prior to the seed from which it sprang.

The Bodhisatta ideal is the noblest ever presented to humanity, for what can be higher than to refuse the reward of virtue and to turn back to help the worlds of suffering even as Sumedha refused to enter Nibbana under the dispensation of Dipankara Buddha, and as Kshitagarbha Bodhisatta vowed never to rest so long as there is a niraya in any part of the universe as all beings born in the Pure Land of Amitabha aspire to serve innumerable Buddhas, for this is the reason why Mahayanists desire a rebirth in the Western Heaven, not to enjoy themselves idly but to enter upon the way of Bodhi. When Iyeyasu the founder of the line of Tokugawa Shoguns was getting old he had a desire to be reborn as a Kami or guardian spirit of Japan, and the Abbot of Zojoji advised him to practise Nembutsu and secure a rebirth in the Pure Land because as a Bisatsu he would then be able to manifest himself in any part of the universe he wished ; for Amida Buddha shows his compassion in two ways. (1) Woso Yeko, the means of attaining rebirth in the Pure Land by : Teaching, Practice, reciting the name of Amida, attainment of rebirth in the Pure land. (2) Genso Yeko. Coming back to the world of suffering to help fellow beings. Shinran Shonin wrote, "when every man is as dear to us as the son of our own body then is the Universal Mind perfected in us, and this shall be in Paradise." Again to quote St. Shinran, "When beings born in the Pure Land return to this world of suffering, like the Buddha, made flesh in India, they weary not in working for the salvation of all beings". Honen Shonin in his letter to the dying nun Shonyobo wrote, "So no matter how many times I think it over, the more I am convinced that the thing to do is to think only of our meeting in the land of Amida Buddha, where as we sit upon our lotus flowers 'the cares of this world will have all cleared away, and we shall converse together about the scenes and events of our past lives. We shall then

take counsel together as to how we may help each other in promoting the salvation of men down through the long future." "

Mrs. Adams Beck thought that "Christianity filtering along the great trade routes—joined hands with Buddhism in many unsuspected ways and places. Evidence is accumulating that this is so, and in a measure at present almost incredible".

We should say quite incredible and it would be interesting to know where this "evidence" comes from. As a matter of fact Pure Land Doctrine is the direct opposite of Christianity.

The Mahayanist desires rebirth in the Pure Land in order to become a Bodhisatta and help all beings; the Christian desires his heaven for himself; according to his theory he cannot help other beings even if he wished, in fact many eminent Christians both Catholic and Protestant have held that part of the joys of heaven will be watching the torments of the damned. Of course modern Christians do not emphasize points like these but such a belief has ample scriptural warrant from the story of Dives and Lazarus.

It is clearly wrong to stigmatize Mahayana as a "corruption" for as we have seen, the two schools are fundamentally the same, and if one is fraudulent, so is the other.

An opponent may now say we admit you have proved your case as regards the theory of Buddhism, but do not Buddhists fall terribly short as regards practising their ideals? Of course in a Buddhist country you meet people who are hypocritical, dishonest and immoral, but you find such persons in every country and professing every religion, and if Buddhism is to be condemned on that account, so is every other faith. To judge a religion fairly we must consider its best examples, not its worst.

I have now passed through many countries in the East and I am convinced that Buddhism is a living force to-day. As a whole Buddhist communities are happier and of a higher standard of living than those of other faiths.

As regards Theravada countries, Ceylon first engages our attention as being the oldest.

For nearly five hundred years Christianity, the religion of love, has been striving to destroy the beautiful lotus planted by the great Mahinda. First the Portuguese by force and fraud occupied the maritime provinces and proceeded to spread Christian light by fire and sword burning Bhikkhus and temples and destroying libraries wholesale ; indeed it is, thanks to the Portuguese, that so little survives of Sinhalese literature, which, as we see from the fragments that have come down to us closely resembled that of India, but had an individuality of its own. The Portuguese tried to force Sinhalese mothers to renounce their faith by threatening to toss their children on pikes. Comment or criticism of a religion that could inspire men to deeds like this is superfluous. Followed the Dutch who, if they had not the Inquisition, did not fall very far short of the Portuguese in bigotry. In the earlier days of British rule Christianity was encouraged in every way. Fifty years ago people were ashamed to admit that they were Buddhists. The missionaries were insolent and aggressive, the Sinhalese people seemed broken in spirit and only anxious to be as European as possible. Their very language was dying, indeed it was only kept alive by the Bhikkhus. No Bhikkhu could appear in Colombo without hearing the insulting cry "Kaha Kurulla", yellow bird.

Such temples as were built at that time were small, mean, and ugly. A striking example of this is the shrine room at Gompā Pirevena ; small dark, about twenty feet square and adorned with crude gaudy Tamil art, in fact but for the Buddha Rupa it would be taken for a Tamil Hindu Shrine. Now there is a fine temple in course of erection at Gompā to replace the mean little structure of seventy years ago.

If formerly people were ashamed to declare themselves Buddhists now they are proud to do so. Many former Christians have now turned to Buddhism, notably Mudaliyar De Zoysa of Moratuwa who came of a family that had been Christian for generations. New and fine temples have been erected in recent years and there is a growing sense of the

duty of social service in the younger generation. There are better men in the Sangha at the present time than sixty years ago, but the Ceylon Bhikkhus are still too much aloof from the people. They should be the nation's leaders as of old and not leave all social reform movements to the Buddhist laity ; in fact they should study and apply the Eight Conditions of Welfare set forth in the Maha Parinibbana Sutta.

As regards "Superstitions" among Sinhalese Buddhists. European writers greatly exaggerate this point. The so-called Devil Dances were I believe, a Tamil importation, at any rate in modern times they do not figure largely in Sinhalese life.

I was four months in Ceylon living exclusively among Sinhalese people and travelling over almost the whole country except the extreme north and north-east and I never saw any devil dances. In short, devil dances are of as little account in modern Ceylon as the quaintly dressed mummers in modern England where they may still occasionally be seen in country districts of Yorkshire but so rarely that a foreigner writing on "England" would not think it worth while to mention them unless he was specializing in folk customs, and probably we should not have heard of the Ceylon devil dances if they had not been so useful to Christian missionaries when cadging subscriptions from supporters as a proof that the Sinhalese worship the devil.

Turning to Burma we find Buddhism a living force among the people. I spent nine months in Burma and mixed with nearly all classes except peasants and coolies where language was a barrier and I found, contrary to what is often asserted by European writers, that the people take an intelligent interest in Buddhist philosophy ; I have known Burmans in fairly humble walks of life who knew Abhidhamma better than I did. This shows that the faith of the Burman Buddhist is not a mere parrot like repetition of formulas, but a real enlightenment. And yet I have read European authors who compare the Burman's Buddhism with the Russian peasants' Christianity or

declare that Burmese religion is Nat worship thinly disguised with a veneer of Buddhism.

It is true that one sees quaint little Nat Hsins or spirit shrines everywhere in Burma and European observers have been mistaken as to their position in regard to Buddhism. The Nats are simply the tree Devas of the Pali Books.

Buddhism is the most truly Catholic of all religions, for it includes all and surpasses all. According to Buddhist cosmology there are three kinds of worlds ; Kama worlds, our world and those similar throughout space, the planes below our earth, ghosts, asuras, or violent powers and niraya, and the lower deva planes where Kama or desire reigns ; rupa loka, or form worlds, the great Brahma worlds where intellect and not passion is supreme, arupa loka or formless worlds and beyond all Lokuttara, or the state beyond the worlds, i.e. Nibbana.

All religions save Buddhism are wanting in something, they are not so much fundamentally wrong as limited and they mistake some local relative state for the ultimate ; thus when the world loses Buddhism it has Hinduism in which Nibbana is lacking, and Arupa or the formless state is mistaken for Nibbana and the ultimate, but beings must be reborn from the Arupa Loka when their merit is exhausted, therefore it is not "vimutti", or final release from rebirth, i.e. it is not Nibbana, albeit the life span of beings on that plane are counted not by years or centuries, but by kalpas. When Hinduism is lost, we have a further step down, Monotheism or one God, which does not lead further than Rupa Loka or the world of Form, the domain of Maha Brahma Deva whose splendour illumines ten thousand worlds.

The history of this resplendent being is given in the Brahma Jala Sutta and Kevaddha Sutta of Digha Nikaya and in the Brahma Nimantanika Sutta of Majjhima Nikaya.

In the first named sutta the Buddha relates the origin of Brahma. At the beginning of the kappa the world of Brahma arises and a being from the Higher Radiant world

through the exhaustion of merit or life span descends thence to the world of Brahma and abides there a long time alone. Then arises in his mind the wish "Would that other beings might come hither". Then other inhabitants of the Radiant World through the exhaustion of merit or life span descend thence to the world of Brahma, and seeing that the first comer is fairer, more powerful and longer-lived than they, these beings imagine, "this must be the Creator, the Father of all that is, the Eternal". And Brahma reflects: "I was prior to these beings, I wished for them and they appeared, therefore I am the Creator thereof."

At length some being deceases from the Brahma world and is reborn on our plane. He becomes an ascetic, and plunged in meditation he recalls his immediately previous existence in the world of Brahma, but his memory goes back no further, therefore he reflects "this great Brahma must be the Father and Creator of all existing things."

This limited view and inability to recall more than the immediately previous birth accounts for the fact that monotheistic faiths are usually ignorant of the great truth of rebirth and are narrow in their outlook.

When monotheism is lost we have polytheism, in its highest form the worship of the devas of the Kama Heavens, in its lowest the fear of ghosts or petas, for in such times men have not merit enough to reach beyond the Kama Heavens, and at the worst are reborn as malignant ghosts. How, for example can a cannibal possibly be anything in his next birth but a malignant ghost reborn with all his cruel appetite so that his former tribesmen, terrified by the fearful hauntings institute human sacrifices for the deceased. Such a being was the famous yakkha of Alavi converted by the Buddha.

On the other hand, beings who have made merit, but not sufficient to raise them above the earth are reborn as tree devas known to European folklore as fairies. To honour these beings is advised by the Buddha Himself, for we should

have goodwill for them as for our human neighbours, like whom they can help us and receive our help in return.

To quote the Maha Parinibbana Sutta

“Whereso’er, the prudent man shall take up
his abode,

Let him support the brethren there,
good men of self-control,

And give the merit of his gifts to the Devas
who haunt the spot.

Revered, they will revere him, honoured,
they honour him again.

Are gracious to him as a mother to her own
her only son.

And the man who has the graces of the Devas,
good fortune he beholds.

Further even Bodhisattavas in their long work for the welfare of all beings may manifest themselves as Nats or tree devas.

In the Jataka it is related that on one occasion many kings and nobles competed for the honour of entertaining the Buddha, but He bestowed His favour on a poor labourer. Overwhelmed by such favour the poor man apologised profusely for the meagre character of the entertainment but the Buddha preached the Dhamma and the man attained the Fruit of Conversion and became Sotapanna. The Buddha said, “in this birth I have bestowed upon you spiritual wealth, in a former existence I gave you material wealth”, and then He related a Jataka. Once the Bodhisatta was born as a tree deva, and a certain peasant paid constant worship to him, but the man who was poor and could offer nothing save water and a rice cake. Ashamed of such an offering he turned away from the tree and was taking the offerings with him, when the deva manifested himself visibly from the tree and said. “Give me my due offering, for the deity must fare even as his

worshipper. I have seen your devotion to me and I will make you rich. Know that several pots of treasure are buried around the tree, dig them up and take them away." So saying the deva vanished and the peasant dug the ground around the tree, found the treasure, and became rich.

The Buddha then identified the birth. "The peasant was the labourer and the tree deva was myself."

(To be Continued)

THE HISTORY OF BUDDHIST THOUGHT IN GERMANY

BY UPASAKA PERSIAN, GERMANY.

Schopenhauer, already in the first third of last century, with open enthusiasm defended the religion of the Buddha, and thus became the herald of Buddhism in and outside Germany. He considered Buddhism the most perfect religion as being not only an idealistic, but also a 'pessimistic' and non-theistic teaching. Christianity of the New Testament appeared to him to be of Indian spirit, and therefore also of Indian origin. "It is in reality not Judaism, but Buddhism and Brahmanism, which in spirit and tendency, are related to Christianity. It is the spirit and ethical tendencies that constitute the essence of a religion, and not the myths in which they may be clothed. I therefore do not give up my firm belief that the doctrine of Christianity is somehow derived from both those ancient religions." After such utterances of Schopenhauer it is not at all surprising that, by reason of its inner superiority as well as its overwhelming number of adherents, he considered Buddhism the sublimest religion on earth. Further, since the French translation of the 'Oupnekat', i.e. the Persian version of the Upanishads, which through Schopenhauer had become fashionable, the number of treatises and articles on Buddhism grew steadily. Here it must

be mentioned that in those writings the northern, especially the Tibetan and Chinese sources, were exclusively used, and that the most important scholar J. J. Schmidt had placed Buddhism in time before Brahmanism. Even for Schopenhauer there did not yet exist any marked distinction between Buddhism and Brahmanism. Schopenhauer's philosophy is nothing but a systematic synthesis of Buddhism with Brahmanism. His ethics are Buddhistic, but his metaphysics Brahmanistic.

In this connection it is necessary to speak of those two groups into which generally present-day Buddhism may be divided: (1) the original form of Buddhism in its Thera-vada form found in Ceylon, Burma, Siam, Camboja and Chittagong; (2) the so-called Mahayana Buddhism of Tibet, China, Japan, etc. The primitive Canon in its Thera-vada form is handed down in the Pali language, whilst in its Sarvāstivāda version it is still found in Chinese, side by side with the Mahayana scriptures. Koeppen's monumental German work on Buddhism (1859) is entirely based on northern sources of Bhutan, Nepal, etc. In this work the author calls the ethics of Buddhism negative, a morality of renunciation, not of energy.

One therefore can understand that Max Muller, the great German scholar at Oxford, one of the most indefatigable pioneers in the field of Buddhism, at the philological congress at Kiel, 1869, for the first time fought against the idea that Buddhism was nihilistic, and emphasised the fact that Buddhism and Sankhya were to be kept strictly apart.

In the following decades, influenced by the northern sources, a mystical conception of Buddhism came into prominence. To the extreme in this so-called Esoterism went the philosopher Philip Mailaender, who on the 1. 8. 76, one day after the publication of his book 'The Philosophy of Deliverance', put an end to his life by shooting himself.

However, not only the scholarly and philosophical world was influenced by Buddhist thought, but also art; and it was one of the greatest in the sphere of Art whose soul had

listened to the profound voice of Buddhist wisdom: Richard Wagner. Out of the deepest inner need, Wagner had caught hold of the Indian doctrine of deliverance. "You know, how I instinctively have become a Buddhist", he wrote on the 22-2-59 in a letter to Mathilde Wesendonck. Though various points in the teachings did not find his approval, it is nevertheless certain that his great enthusiasm, born in the gloomy fifties of last century and having become quite dominating, also in later years, in the happier period of his life, never disappeared from him entirely. On the 16. 5. 1856 for the first time arose in his mind the idea of the Opera 'Der Sieger' ('The Victor'), i.e. the Buddha, and in this same form was it found as a rough sketch thirty years later amongst his posthumous works. With this Buddhist conception of the world he ranged himself on the side of Schopenhauer, whose philosophical standpoint he quite openly follows in his later works. Most characteristic of his Buddhist spirit is the double conclusion of the *Goetter-daemmerung* ('The Twilight of the Gods'). At first Brühnhilden's song ended quite optimistical and full of life, in the verse:

"Bliss in delight and woe
Love alone may bestow."

Then the optimism changed into that Buddhist insight, that even love itself is woe. The Norse-German Valkyr proclaims this last consummation of Buddhist wisdom:

"Know ye whither I fare?
From the home of desires I am departing,
Leaving vanity-home for ever.
The open gates
Of endless becoming
Close I behind me:
To the holiest, the Chosen Land,
From wishes and vanities far,
To the end of world-migration,

For ever released from rebirth
Does the Knowing One fare.

"The blissful end
Of things everlasting:
Know ye how I did find it?
Deepest woe
Of mourning love
Opened my eyes.
Ending saw I the world."

This great enthusiasm for Buddhism, however, which had received its first impulse through Schopenhauer, was gradually dying off, when Eduard von Hartmann's 'Philosophy of the Unconscious' made Buddhist pessimism again modern. But, in opposition to Schopenhauer's quietistic and ascetic pessimism, he proclaimed a heroic kind of pessimism.

It must further be mentioned that pessimism thus popularised became at that time the fashion also in literature, especially in lyrics, as is testified by three bulky German anthologies of pessimistic lyrics, published in the Eighties of the last century. Their titles, translated into English, are: 'Pessimistic Song-book' by Otto Kenner, 'Sources of Pessimistic World-conception' by Max Seiling, and Fereus, 'Voices of World-woe'.

At the same time a further impulse in the Buddhist direction was given by Oldenberg's work 'Buddha, seine Lehre etc.'—though its author was not himself a Buddhist. Published in 1881, this book, more than any other book of his time, has contributed towards the rapid popularising of Buddhism in Germany. The highly artistic description of the Buddha's personality and teaching has, not only with regard to its critical lucidity, but also with regard to its style, hitherto remained unexcelled. Oldenberg tries to prove that Buddhism is throughout ethical, and that all metaphysical speculations and theories were rejected by the Buddha. Further he shows that, for the Buddhist, ethics are only the means to reach the

goal. Buddhist morality, is however, according to Oldenberg, decidedly ego-centric, negative and quietistic. But it should not be left unmentioned that he, just as Max Muller, defended it against the common accusation of being pessimistic.

It was in those years that Buddhism in Germany turned into an open fight against Christianity. Dhammapada translation (1885) from the English by the 'German Buddhist' Oberpraesidialrat Schultze showed already such tendencies. These polemics had, correctly speaking, already started with Rudolf Seydel, who, whilst attracting widest attention, emphasised the fact that the Christian gospels owed everything, which was not Judaic, especially their poetical part, to Buddhism, a theory which in our days is strongly advocated by Mathilde Ludendorff, wife of the famous German general, in her book 'Deliverance from Jesus Christ'. The above-mentioned Schultze, a remarkable thinker and ardent fighter for Buddhism, wrote amongst others a book with the title 'Vedanta and Buddhism as a ferment for a future regeneration of religious consciousness within the domain of Indo-European culture'. Schultze, moreover, defended Buddhism against the attacks of a well known Indologist, Leopold von Schroeder, who complained of the absence in Buddhism of that devout childlike piety and affection found in Christianity, whilst Schultze on the other hand demonstrated that just therein consisted the superiority of Buddhism. Schultze called Christianity to-day a merely nominal religion. And instead of calling Buddhism atheistic, he emphasised its freedom from God, and instead of the egoistic Christian love he advocated the Buddhist maitri, i.e., the universal feeling of good-will towards all creatures. Jesus, he says, is usurping the love of his disciples for himself, and thus lays claim to a kind of possession, whilst the Buddha is above all claims; that Christianity is a belief for children, for the 'poor in spirit', whilst to the mature man of to-day only Buddhism could give satisfaction; that the Christian paradise is subjectively idealistic and only suitable for children, whilst the Nirvana of the Buddhist is an objec-

tively realistic metaphysics capable of bestowing peace on the mature mind.

This Buddhianising movement found its most rigorous opponent in the Jesuit Dahlmann, who again attacked Buddhism from its so-called weak side, which already Oldenberg and Max Muller had defended, as shown above. In spite of his and other attacks, Buddhism gained more and more ground in Germany.

Side by side with the scientific inquiries, Buddhist thought spread more and more through the religious need on the part of the German people. For there are many Germans, who—without stimulation and encouragement on the part of Buddhist communities in Asiatic countries—are finding a greater satisfaction for their religious feelings in Buddhism than they ever hope of being able to find in Christianity. They are not only of the Intellectual classes, but consist to a great part of people engaged in the social struggle of life, who, beside their own hard professional work, are often intensively engaged in studying the teachings of the Buddha. Here one should well distinguish between theosophy, occultism, pessimism, or so-called parlour-Buddhism, on the one side, and those admirable, heroic men who have renounced the worldly life and are resolutely following the noble path of Homelessness. Then there are those devout and upright laymen, imbued with the deepest reverence for the Buddha and his doctrine, in whose houses the peaceful image of the meditating Buddha occupies the place of honour, which in many a Christian home is occupied by the mournful image of the suffering saviour on the cross.

It may here be mentioned that, whilst at first most of the German works on Buddhism were based on Mahayana, the Germans at that time began to show a keener interest for the original Theravada Buddhism as followed in the southern countries of Asia.

(To be continued)

THE MIRROR OF TRUTH

BY BAYARD ELTON.

Adapted and re-written from the late Professor Rhys Davids's original translation of the incident as set forth in the Maha-Parinibbana Sutta: Digha Nikaya, 16.

The Buddha said: There is nothing strange, Ananda, in the fact that a human being should die; but, as each one does so, it is a little unnecessary that you should come to me and inquire as to where so-and-so may have gone and in what sort of condition he may be. I will, therefore, tell you of the Mirror of Truth, by means of which a disciple, if he so desire, may fearlessly assure himself of the soundness of his own wisdom and may learn how to unfold his own powers of enlightenment.

What then is this Mirror of Truth, Ananda? It is that confidence which arises in the heart of a man who is filled with faith in the wisdom of his Teacher. It is that sense of certainty which is gained by a man who learns to apply the principles of the Doctrine to his life. Such a one is possessed of a certain sureness in the Truth which has been proclaimed and set forth by the Tathagata, for he knows his Teacher to be wise, upright, fully enlightened. Such a man knows the Doctrine to be well founded and will not pass away.

Understanding the Doctrine, having faith in the Teacher, this man is also possessed of trust and affection for and in the Order of the Brethren. He sees the brethren in the Mirror of Truth, and knows them to be men of honour, men of righteousness, and men of goodly virtue. He knows them as freed from lust, from attachment to worldly form, from bonds and ties. He sees them as living in meditation and right-mindedness.

Use then, Ananda, the Mirror of Truth, and by it you will come to know within yourself: Fearless and free am I! There is no more for me a future life in form! Through knowledge of the Norm, I know myself to be released from bond and tie!

DHAMMAPALA DAY IN CEYLON

A meeting in connection with Dhammapala Day was held at the Vidyodaya Pirivena, Colombo, yesterday afternoon.

Mr. D. S. Senanayake, Minister of Agriculture, presided and a large gathering was present.

After the administration of "Pansil," Mr. Senanayake addressed the meeting. He began by delivering a message from Sir D. B. Jayatilaka to the effect that owing to a previous engagement Sir Don Baron regretted his inability to be present at that meeting but wished it every success.

From about the time he (the speaker) was born, said Mr. Senanayake, the late Ven'ble Dhammapala had been spending his life in the cause of his religion and his country, and one of his greatest efforts was in the direction of regaining the Buddhist Shrines which had been lost to Ceylon. They were gathered together that day not to confer any benefit on the departed patriot but to honour him in such a way as to benefit themselves. The Executive Committee, appointed at a public meeting convened some time ago for the purpose of considering what steps should be taken to perpetuate the memory of the late Ven'ble Dhammapala, had decided upon two measures, namely, the erection of an Avasa (residence for Bhikkhus) and a Vihare in Colombo. No site had yet been decided upon nor any other details, which would have to be done in accordance with the wishes of the majority of the public.

ADVOCATE OF TRUTH.

Mr. Francis de Zoysa, K.C., speaking next, said that there was no one he could think of who had rendered nobler services to his religion and his country than the late Ven'ble Dhammapala. He was all for truth, and a fearless advocate in the exposition of truth, however unpalatable that truth might have been to some people. It was their duty to perpetuate the memory of their lost leader ; although he had already left behind him sufficient visible and invisible evidence of his greatness and of his claim on their remembrance and gratitude, it was but fitting that as a people they should do something worthy of a great man to perpetuate his revered memory. If there was anybody in Ceylon who did not know of the greatness of the late Ven'ble Dhammapala, it was the fault of the person who was capable of such ignorance.

AN ICONOCLAST.

Mr. H. A. P. Sandarasagara, K.C., was the next speaker. He said he looked at the life of the late Ven'ble Dhammapala from the point of view of a public man. One of the matters to which the late Ven'ble Dhammapala had contributed greatly was to the public life of this country. "I used to hang on his lips when I was quite a young man, a law student, at the time he was delivering the most fiery speeches," said Mr. Sandarasagara. "He was an iconoclast, but he was a patriot, a great lover of his country. I think he raised the Sinhalese from the enslavement to ideas which would have made them perish as a nation if they were allowed to flourish. He brought to the door of the humblest among his people that consciousness of race and that pride of nationality which is the only thing in us to support our life in this country," said Mr. Sandarasagara. The late Ven'ble Dhammapala was not perhaps so scholarly as some of the great Buddhist priests who lived in his time. But his driving force was unparalleled. That was the time when the slavish aping of European manners was corroding their domestic life already and they

even took their evening tea in the manner of the Englishman. In a similar way every other incident in life was copied from European models. Ladies trotted uncomfortably on high heels and wore enormous hats. All that was now changed, and a little reflection made him realise what a great national service the late Ven. Dhammapala had done his country by ridiculing those wrong ideas. He had made great sacrifices for his ideals. He made the name of the Sinhalese, their ancient culture and learning known in three Continents. Like all forceful personalities the late Ven. Dhammapala had great friends and great enemies, too. Ceylon ought to be really proud of having produced so great a character. He had really and truly laid the germs of that democracy which was growing and which would one day sweep like a tide over the whole of Ceylon. Concluding Mr. Sandarasagara also paid a tribute to the memory of Harischandra, of whom, he was surprised, the Chairman seemed to have no remembrance.

CAUSE OF BUDDHISM.

Mr. S. W. R. D. Bandaranaike, the next speaker, said that, viewed from every angle they ought to be proud of the life of the Ven. Dhammapala. At a time when Buddhism was languishing for lack of enthusiastic workers in its cause, and many leaders were lagging behind, the late Ven. Dhammapala stepped forward and vigorously shouldered the responsibilities of carrying the torch of Buddhism not only throughout the length and breadth of this country but abroad as well, at considerable sacrifice of his health and wealth. No one within the last 100 years at least had done more for Buddhism than the late Ven. Dhammapala, while, as Sinhalese, they should do all honour to him for having won for them their self-respect and fearlessness as a race. He (the speaker) thought it was due to the strong utterances of the Ven. Dhammapala on the question of their women's dress that the saree had come to be so much in vogue today. Only of the late

Ven. Dhammapala and the late Mr. F. R. Senanayake could it be said that they had spent their lives unselfishly in the service of their country. He strongly supported the perpetuation of the memory of the late Ven. Dhammapala according to the wish of the public.

Mr. A. E. Goonesinha, speaking next, said that it was the late Ven. Dhammapala who rid the Sinhalese of the inferiority complex which they suffered from in the presence of Englishmen. Mr. Goonesinha suggested that in view of the controversy raging round the use of "Victor House" for the purposes proposed, another site in place of "Victor House," might be chosen to satisfy the public demand, in which case he had no doubt all Buddhists would co-operate in the achievement of the object in view.

Miss Ariyawathie Perera spoke next, and the meeting ended with a vote of thanks to the Chair and the speakers, proposed by Mrs. A. S. F. Wijeyagoonaratne.

"Ceylon Daily News" Oct. 3, 1933.

ROERICH PEACE BANNER

32 Countries participate.

(Copies of Cables Received from Washington, U. S. A., dated 17th, 18th, Nov. 1933.)

"With participation of 32 nations convention today unanimously passed resolution recommending adoption Roerich Pact by America and world nations. Convention brilliant success and splendid addresses. Numerous delegates of nations pledged adherence. Convention resolved hail creator Nicholas Roerich also resolution thanks his great address. Permanent committee organized by convention. Japan's hoisting flag acclaimed. Resolution includes nations can adopt pact by acclamation.

"Secretary Wallace, Professor Magoffin (New-York University), Dr. Borges (Acting Director-General, Pan-American Union), President, Roerich Museum, Horch presented President Roosevelt resolution, who was most responsive and expressed thanks Professor Roerich's message."

PROF. de ROERICH'S ADDRESS

TO THE PEACE BANNER CONVENTION,
Washington, D.C., U.S.A.

DEAR MR. CHAIRMAN AND FRIENDS,

To you, who have gathered in the name of the sacred task of Peace, I send greetings. Not without cause does the world concern itself about peace, because enmity and mutual hatred have truly reached their boundaries. The violations against creative life seduced generations into the abyss of savagery. Nor can the external signs of civilizations conceal the savagery of the spirit. In such hostility, in the midst of earthly unrest, the true values, the creations of the human spirit, are being destroyed. Let us not look back to those dread precedents, when men are compelled to inscribe upon their tablets the memorable words: "Destroyed by human ignorance—rebuilt by human hope". But, precisely in the name of humanity's hope for a better future, for true progress of the spirit, it is necessary to preserve these true values.

I will not recount the history of the Pact, the furtherance of which has been actively moved by several committees, by the Union Internationale and by two International Conferences. The validity of our ideal for peace is confirmed by the existence of the Red Cross. If the Red Cross cares for the sick and physically wounded, our Pact protects the values of human genius, thus preserving spiritual health.

The world is thinking of peace in many ways. In each proposal for peace is contained the identical aspiration towards world progress and welfare. Each one in his own tongue, repeats the benevolent formula of goodwill. Thus, we also

are convinced that in safeguarding all the creative values of humanity, with a special Banner similar to the Red Cross, we are thus destroying also the very concept of war. If the entire world will be canopied with the Banner for the protection of treasures of true culture, there will be no place for war and hostility.

There have been those who have asked why we think of protection, when it would apparently be simpler to stop war completely. But at the very moment when these voices have arisen, new treasures of humanity were being destroyed and the earth was covered with new marks of shame. Hence first of all let us sacredly protect the creative treasures of Humanity. First of all, let us agree on that which is the most simple, so that, as with the Red Cross, the Banner may significantly summon the conscience of men to the protection of that which in essence, belongs not to one nation alone, but to the entire world and constitutes the real pride of the human race.

We may be asked why we think of war. But no one has ever stipulated that the Banner was needed only during a formally proclaimed war. As a matter of fact the principle of the protection of human treasures is necessary also in numerous other cases of upheaval. Truly not only war but many other human calamities and convulsions for some reason are wrathfully thrust against the monuments of culture. One may cite an infinite number of sad examples.

Somebody has mentioned that the Banner could hardly be a protection against the long range guns. But, the Red Cross is not visible at long distances, yet no one would deny the great humanitarian expedience of the institution of the Red Cross. Of course, we must not forget that at the inception of the Red Cross, there were many soulless critics, who argued against this highly humanitarian idea, but such ignorant condemnation is characteristic of each innovation. Let us not forget, that Edison's great invention of the phonograph was regarded as charlatany by some Academicians.

Thus let us not give importance to such fettering

reasoning; for the Red Cross, with its noble benefits, has sufficiently indicated, that even with the long range guns, air attacks and the inhumanity of gases, the conception of the Red Cross still must be regarded as highly imperative and irrefutable. When a Red Cross ambulance rushes through the streets on its mission of salvation, traffic is arrested because everyone realizes that something extraordinary has occurred which demands urgent measures. And now in the midst of human calamities the S. O. S. signal already resounds. The best minds have arrived at the determination of the necessity of broad measures for pacification and disarmament. But physical disarmament alone will not help. There must be a disarming of heart and spirit. Thus the world Banner of Peace, protector of the true treasures of Humanity will be a broad reminder of those forces, which must be sacredly guarded as the milestones and guaranty of a radiant future. School-children must be firmly reminded from earliest childhood that wherever there flies the Banner, the protector of human treasures, special measures of preservation and special care must be exercised for the dignity and friendly co-operation, in the name of Bliss!

As with the case of the International Court of Justice at the Hague, the International Postal Union, the Red Cross—our Pact and Banner does not represent in its essence any international difficulties. On the contrary the Pact is a summons to one more step of co-operation: a summons to the appreciation and cataloguing of religious, artistic and scientific treasures and to the establishment of a mutual cultural respect.

We need not fear, that military authorities will raise any irresistible difficulties. Strangely enough, it is just from the military milieu that we have had no refutation; quite the contrary, we have constantly heard voices of sympathy and consideration regarding the entire practicability of the Pact. Even such undeniable authority as the Marshall of France Hubert Lyautey, has expressed himself very definitely in favour of the Pact. It is only necessary to familiarize ourselves

with the written opinions of such scholarly military authorities as Baron de Thuen who has already introduced lectures concerning the Pact into the military schools, to see once again how apparently simple it is to carry out the humanitarian task of the Pact.

It is true that one scientist expressed the opinion that the Pact might impede military actions. But, if the Pact would not only impede but arrest military actions, then its indubitable merit would lie therein. For the entire world is now concerned only with the renunciation of mortal and fratricidal clashes.

People understand profoundly that no official decrees alone can transform the material crisis into prosperity. For the heart of man must consent to disarmament and co-operation. And this panhuman postulate comprises everything to remind us that the true culture of the spirit, creativeness and constructiveness must be protected and affirmed.

We have received many thousands of sympathetic opinions regarding the Pact, from high representatives of the cultural world, from governmental and educational Institutions. Organizations numbering many millions of members have done honour to the project of the Pact through enthusiastic resolutions. The Museum's Commission of the League of Nations has likewise unanimously endorsed the Pact, the President of the International Court of Justice at the Hague, is the Protector of the International Union of the Pact, founded in Belgium.

Of unusual significance for me now is the Convention in America. Many formulae of a peaceful social constructiveness have emanated from America. America in her unprecedented composite of all nations has more than once been the champion of peaceful and humanitarian ideas. Hence, I consider that the public masses of America, as well as the Government, which exemplifies the high spirit of Nation, will actively support the Pact and Banner of Peace, for this agreement will be one added link towards peaceful world prosperity.

I deeply regret that to-day I cannot be with you. But with the entire power of my heart, with my entire friendship, I invoke you firmly and imperatively to erect one more mighty pillar for the flourishing of creative treasures of the spirit. I am certain, that the Government of the United States to which you will transmit your resolution will respond to it undeferrably with its customary cordiality.

If humanity recognized the Red Cross as a protection to the Physically wounded and ill, then it will also recognize the Banner of Peace as the Symbol of peaceful prosperity and health of spirit. I greet you reverently from the Himalayas and beg you to help this symbol of the health of the human spirit.

I thank you, my friends.
Urusvati, Himalayas,
1933.

REWALSAR LAKE AND ITS TEMPLES

I was deeply moved by the appeal of "C. F. U." for the preservation of the Buddhist Temple by the side of this sacred lake. As one who visited the lake about 3 years ago, I have the greatest pleasure in supporting the appeal. In the twilight of a June evening, I first had the glorious and beautiful view of the lake. I visited the Tibetan Temple which was a pitiful sight. There was a Lama with his family. The child in the arms of its mother was dirt incarnate. The temple itself was filthy beyond description. The Hindu temples were no better. They all bore marks of neglect and ruin. As I surveyed the whole vicinity of the lake with its sacred associations it seemed to me that the lake could be converted to a health resort which could surpass most of the beauty spots in India and Ceylon. The present Dharmasālā can be improved to accommodate pilgrims of any description. I am

sure the Maharaja of Mandi State will be only too glad to move in the matter if we approach him. I heard during my brief stay in his capital that he had already improved the 10-mile foot path from Mandi to Rewalsar. There are many sympathetic men of the type of Pandit Kwan Narain, Chief Judge of the State, who will always be ready to co-operate if a movement is started to beautify the Lake.

What is urgently required are not new structures, but cleaning and preserving of what is left of old buildings. If things are allowed to drift future pilgrims will not have the opportunity of seeing many of those structures now standing there. The lake also requires wider publicity in India and Buddhist countries. It is easier now to visit the lake. A new railway line has been opened connecting Pathankot and Jogindra Nagar from where the journey to Mandi can be made in buses. Pilgrimage to the Rewalsar may be made with the help of a guide as the path lies among hills and fields in a thinly populated district. If I remember aright the elevation of the lake is over 3000 ft. The best season to visit it is the winter. One of the unforgettable events in my life is the pilgrimage to this sacred lake near which I spent a delightful night.

Will "C. F. U." kindly communicate with me.

P. P. SIRIWARDHANA.

Veyangoda, Ceylon.

SECOND ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

INTERNATIONAL GATHERING OF BUDDHISTS AT SARNATH.

The second sacred anniversary of the opening of the Mulagandhakuti Vihara at Sarnath, held on the 11th, 12th and 13th November, was a great success this year. The actual anniversary day fell on the 11th instant, and to awaken interest in it Rev. Sri Rahula delivered an address on "Buddhist contribution to Hindu civilization" at the Town Hall, Benares, the previous days.

This year's celebration was unique for the fact that over 600 Buddhist pilgrims were present from almost all Buddhist countries. The E. I. Ry. had advertised the event and concession tickets were issued from Chittagong where the largest community of Buddhists in India live. The result was beyond expectation. By the midday of the 11th there assembled at Sarnath no less than 500 Buddhists from Chittagong and Akyab alone. If the concession is extended to Darjeeling, Nepal, Burma, and Ceylon, there will be an enormous increase in the number of pilgrims in future years. Prominent among the overseas visitors were, Mr. Tsushyo Byodo, Director, Institute of Sanskrit Research (Japan), Revd. K. Gunaratna Thero, Mr. and Mrs. Teoh Khay Cheang and Mr. Kung Sing Oo (Penang).

On the 11th instant the relic procession consisting of all the pilgrims took place as usual. It was a unique procession consisting of Buddhists of various countries dressed in their national dresses. At the head of the procession was a band followed by a large Buddhist banner. Then came a prettily dressed Burmese lady with a pot of Ganges water on her head. She was followed by a child carrying a lamp symbolic of the great illumination attained by the Lord Buddha at Buddha Gaya. Then came two boys carrying trays of flowers and another carrying incense perfuming the whole atmosphere.

Immediately after came a large number of ladies belonging to numerous nationalities. Two Sinhalese Buddhists followed them with two Ceylon flags. Following them were the Bhikkhus. After them came the most holy object of the procession, the sacred relic of Lord Buddha presented by the Government of India. It was carried on the head by a devout Arakanese Buddhist Mr. Kyaw Maung while two co-religionists carried two chamars on either side. Then followed another batch of Bhikkhus and lay Buddhists belonging to all nationalities in twos. It was a most solemn and picturesque procession not to be seen in any part of the world. The procession which left the temple at 2 P.M. after going round the ancient ruins arrived at the Vihara after half an hour. It went round the temple three times and stood with the part containing the relics at the head of the stairs when the sacred object was safely taken in and placed inside the vault. Prominent among those present were :—Pandit Jawahar Lal Nehru, Mr. Panna Lall, I.C.S., Collector of Benares, Rai Bahadur Pt. Sheo Narain (Lahore), Messrs. K. Nosu, S. Kawai, T. Byodo (Japan), Mr. and Mrs. Teoh Khay Cheang, Mr. Kung Sin Oo, (Penang), Acharya Kripalini, Sjt. Sampurnanandji, R. S. Ananda Swaroop, Mr. Ghanashyamdas, Pt. Rameshwar Dayal, Rai Bahadur Pt. Lajja Shankar Jha, I.E.S., Pt. Ram Narain Misra, Mr. Ganga Charan Lal (Cawnpore), Prof. N. N. Ghosh, (Allahabad) Mr. R. S. Preston (Karachi). Among the Bhikkhus present were :—Ven. Tejavansa Mahasthvir (Chittagong), Revd. K. Gunaratna Thera, U. Kittima, U. Kausalasaya, Rev. Molligoda Ariyaratne Nayaka Thero and Revd. D. Sasanasri. The proceedings of the meeting commenced with the administration of the five precepts and the recitation of Vandana Gathas by the Samaneras.

For the first time the anniversary meeting was held in the big hall of the Vihara. Its capacity did not suffice to accommodate the large number of visitors and pilgrims. Rev. Sri Rahula Sankrityayana presided. Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, welcomed the visitors

in a short speech. Speeches were made by Mr. Panna Lall, Sri Sampurnanandaji, Pt. Jawahar Lal Nehru, Pt. Ram Anugrah Sharma, Mr. Tsushyo Byodo and others.

The most important speech delivered was that by Mr. Panna Lall, the trend of which was that the Hindus have always regarded Buddhists as their brethren, there never being any antagonism between them. He also stated that Buddha was equally an object of worship amongst Hindus; he further referred how sympathetically disposed the Indian Government is towards Buddhist establishment at Sarnath. Whether agreeing with the Hindu views of Buddhism expressed by the speaker or otherwise, the audience appreciated it for the friendly spirit which it showed.

Pt. Jawahar Lal Nehru came from Benares City where he was a guest of B. Shiva Prasad Gupta. Pt. Jawahar Lal had graced the opening ceremony of the Vihara two years ago and it was a happy coincidence that he happened to be in Benares on the present occasion. Hearing about the present anniversary he felt impelled by affection for a noble cause to drive up to Sarnath and be present at the proceedings of the meeting. Needless to say that he was welcomed by all present who felt a sort of joy on seeing him amidst them. The Secretary and one or two others requested him to speak something on the occasion. Pt. Jawahar Lal acceded to their request and made a brief speech in English in which he stated that he could not speak on religion as he was not qualified to speak on the subject but he had always a deep and abiding respect for the personality of the Buddha.

After him Pt. Sheo Narain addressed the meeting in his usual characteristic humour mentioning that he did not find any image of Lord Buddha in any temple in any part of India most of which he had himself visited; he said that he read in a work of history that in Nepal only, Buddha's images are to be found alongside the images of Hindu Avatars but as

he had not seen Nepal temples himself he could not vouchsafe the truth of it.

In the evening Dhamek Stupa, Mulagandhakuti Vihara, the Dharmasala and the Library were profusely illuminated; At 7 P.M. Mr. M. M. Bhatia entertained the public in the hall of the temple with magic lantern slides, showing most of the episodes, anecdotes and the incidents of the life of the Blessed One. This year Mr. Bhatia had improved some of the slides by colouring them.

On the 12th the holy relics were ceremoniously exposed for public worship twice in the course of the day. In the afternoon a lecture was delivered on "Kousambi" by Mr. N. N. Ghosh of Allahabad. He was followed by another lecturer, Mr. R. S. Preston, who spoke on "Practical Buddhism". The evening ended with chants by Bhikkhus and Samaneras of Buddhistic hymns called Paritta.

Although not announced in the agenda a Buddhist conference was held in the morning of the 13th in the Vihara Hall. The holy relics of the Lord Buddha having been shown, the International Buddhist Conference began its session with the election of the Venerable Tejavanṣa Mahasthavir, High Priest of Chittagong, to the Chair. There was a fair gathering of the Buddhist congregation from different countries consisting of nuns, laymen and laywomen.

Brahmachari Devapriya Valisinha, the General Secretary, gave his introductory address in English and later repeated it in Bengalee. He accorded a hearty welcome to the Buddhist assembly and recounted the work and activity of the Maha Bodhi Society. He made an appeal for the co-operation of all the Buddhists in making Sarnath a centre of Buddhist missionary work. He pointed out in brief detail how the late Rev. Dharmapala had done his duty to the Buddhist cause in India and mentioned in passing that he had been nominated to take up the same work in the interests of the Buddhist community.

Rev. Dharma Aditya Dharmacharyya, General Secretary, All-India Buddhist Conference also accorded a warm reception to the whole Buddhist assembly from India and other countries. He dwelt at length on the past achievements of the Indian Buddhists who had colonized unknown lands as far as Korea and Mexico, civilised semi-barbarous races and tribes, spread the ancient Aryan civilization and the sacred literature of India in hundreds of countries as far as China and Japan in the East and as far as Rome and Mexico and Guatemala in the West a thousand years ago. This unique missionary work of the monks should be a practical example to the Buddhist congregation of to-day. He exhorted the Buddhist monks to come forward and take up active work in the cause of Buddha Sasana in India. Buddhism which was a state religion of India at one time can, with its vast literature, philosophy and culture, once again wield a tremendous influence in bringing about the unity, unification and universal emancipation of India and the world. So he supported the scheme of having an International Buddhist University at Sarnath, which is connected with the First Sermon of Lord Buddha delivered to the five Brahmins. As a practical example he cited how Buddhist universities like those of Nalanda and Taxila, were slowly developed to accommodate 10,000 students from all countries and with chairs for all sections of international knowledge and were financed according to the village contribution system of the Buddhists. He appealed for a representative committee of Buddhists of all countries to take up early, joint and practical action to deal with the matter. The speech was interpreted in Bengalee.

Rev. Aryavamsa Bhikshu, and Rev. Saranankara of Ceylon, Rev. Indra Gupta of Chittagong and other Buddhist representatives of Chittagong also spoke. All of them supported the scheme and promised sympathetic co-operation and joint action in the scheme. Prof. T. Byodo of Japan spoke on the history and present condition of Japanese Buddhism and invited the Buddhists to the 2500th Birth Anniversary of Lord Buddha to

be held in Japan next April. Then the President speaking in Bengalee wished that with the practical and joint co-operation of Buddhists Sarnath would be a great centre of spiritual culture. He emphasised the fact that the proposed Buddhist University scheme could be slowly and steadily developed provided the Buddhists formed a joint committee to organise it, to provide funds from Buddhist villages and organizations. He concluded with an appeal for hearty support.

Rev. Aryavamsa Sthavir, speaking on behalf of the President said it was indeed a joy to see Buddhists of India and other countries assembled in that holy spot of Sarnath, and a delight to hear of the proposal for having a Buddhist University at Sarnath. It will not be impossible, with the co-operation and joint action of the Buddhists, to have a Nalanda or a Taxila in that holy spot. He added, that provided the Buddhists have their respective scope of management, control and activity, the scheme will meet with every success.

Rev. U. K. Saranankara of Ceylon, speaking in Bengalee exhorted the Buddhists to set aside sectarian differences and work together for promoting the cause of Buddhism in India. He was glad to note the great awakening even amongst the poor Buddhists of Bengal. He said all Buddhists would welcome the Buddhist University proposal at Sarnath, so that Buddhists might be trained for sending missions to villages. There is no sectarian difference of opinion about this proposal and mission.

Rev. Indra Gupta Bhikkhu of Icchamati Vihara, Chittagong, referred to in Bengalee, the First Sermon delivered to the Five Brahmins who were the first disciples of Lord Buddha. He was glad to hear of the proposal. He said, "the Maha Bodhi Society which has done so much to revive Buddhism in this holy place, is ours and we should help it."

Mr. M. M. Barua of Chittagong gave an ovation to, and welcomed all the Buddhists there. He added, with the co-operation and united action of the Buddhists of India and

other places, they could easily create a Nalanda University in a few years.

Dr. M. L. Bārua said that the Buddhists were poor but if they united and worked together, they could carry out the scheme in hand and thus make Buddhism a living religion in India.

Mr. B. R. Talukdar, of the Indo-Burma Restaurant, Calcutta, said, "We should not talk much about personal views and affairs and do no work. On the contrary the Buddhists should co-operate in carrying out the scheme. He was satisfied with the arrangements made. He promised to help the work by a donation."

Prof. Byodo of Japan read an address in English in which he dwelt at length on the influence of Indian Buddhist Missions on Japan. [This will be published later on.—Ed.]

Ven. Tejavamsa Mahasthavir then gave his brief presidential address in Bengalee in which he spoke appreciatively of the noble work done by the late Venerable Dhammapala, recounted the activities of the organisers and commended the proposal for the establishment of an International Buddhist University with the help of the Buddhists of India and of other Buddhists. The proposal was a great necessity for the revival of Buddhism in India and for its propagation abroad. So he hoped that with the help of the representative committee of Buddhists, and the co-operation of Buddhist scholars, students and the public, the proposal would be a complete success.

Brahmachari Devapriya having thanked the president, distinguished visitors, speakers and the assembly, the Conference terminated with Pali hymns of blessing from the congregation. A number of Indian Buddhists contributed their mite for the Buddhist University foundation.

The anniversary celebration thus came to a successful close and the Buddhists left for their respective countries. About this time it was learnt that a poor family of Chittagong pilgrims had lost five tickets and they were stranded. Every effort was made to find the ticket but without success. The

Maha Bodhi Society therefore had to purchase five tickets and send away the party.

LECTURES AT THE TOWN HALL, BENARES.

In connection with the above celebration four public lectures were delivered in the Town Hall, Benares, before large audiences. The lectures were as follows:—

10th November, 5-30 P.M. Lecture on "Buddhist contribution to Hindu Civilization" by Tripitakacharya Rahula Sankrityayana, President, Sjt. Prem Chandji.

13th November, 5-30 P.M. Lecture on "Need of Buddhism" by Mr. R. S. Preston of Karachi, President:—Rev. Rahula Sankrityayana Bhikkhu.

14th November, 5-30 P.M. Lecture on "Teaching of the Buddha" by Sri Rahula Sankrityayana, President:—Sjt. Sriprakashji.

15th November, 5-30 P.M. Lecture on the Life of Buddha (illustrated with slides) by Mr. M. M. Bhatia (in Hindi), Chairman:—Mr. R. S. Preston.

MORE TRIBUTES TO THE LATE VEN. SRI DEVAMITTA DHAMMAPALA

I

FROM:—Madame Karpeles, Le Secretaire De l'Institute A, Phnom-Penh, Cambodia.

"After reading your substantial number dedicated to the memory of the late Sri Devamitta Dharmapala, I invited all the Venerable Bhikkhus of the Pali High School, and those attached to the publication of the Pali Cambodian edition of the Tripitaka with their religious pupils, at the Institute to pay homage to the late great disciple who had devoted all his life to the Buddhist ideal and thanks to whom one owes the restitution, to the veneration of the Buddhist folk, of the

most holy places in the history of the Doctrine. After having given an account of the life of the Anagarika and passed round your special number, all the assembly asked me whether we could get it in order to publish it in our review, and let other Cambodian Buddhist priests know about the late Sri Dharmapala."

2

E. R. Nepveu,
Colonial Secretary,
French Colonial Civil Service.

DEAR SIR,

I have just received the memorial number of your Journal and beg to thank you very much. My dear friend and teacher Anagarika H. Dharmapala was in correspondence with me since I made his acquaintance in Calcutta in 1896.

I join with you all in the mourning of the departure of this great Buddhist, of the illustrious and world esteemed founder of the Maha Bodhi Society of which I was one of the early members.

I was travelling when he passed away, and coming home to Versailles, where I lived and heard the news of the tragic departure of he who was to me, more than a friend, and had always been a teacher and a model. May he be reborn as he desired! His work continues and will subsist everlastingly.

The last time I was with him was in London at his brother's home—that brother who was killed so very soon after!

To you all, to the Maha Bodhi Society and to all Buddhists, Buddhist workers and thinkers in the world, I send my sympathy of heartfelt sorrow and remain,

Dear Sir,
Yours very truly,
Sd. EDW. R. NEPVEU.

3

From, Miss Bertha Dahlke,

Das Buddhistische Haus, Berlin.

"I take this opportunity to express some words in remembrance of the dear passed away. He was a friend of our brother the late Dr. Dahlke and a friend of "the Buddhist House" and we are in deep mourning on account of his passing away. The Anagarika was very interested in the Buddhistische Haus."

BOOK REVIEW

A HISTORY OF PALI LITERATURE

By BIMALA CHURN LAW, Ph.D., M.A., B.L.

With a foreword by Wilhelm Geiger. In two volumes (pp. 687).

Kegan Paul, Trench, Trubner & Co., Ltd., London,

W.C.I. 1933.

In the course of the last half-century knowledge of the ancient history of India, her culture and civilization, has broadened to a very considerable extent. Among scholars whose contributions to Indology have made this advance possible may be seen persons of different nationalities. A common language could not under the circumstances be adopted as a vehicle of literary expression. Thus books and papers on Indian history have been written not only in English, but French, German and other continental languages. Most of these works are not easily accessible to laymen whose curiosity to know the essential facts of India's history and culture remains, although, situated as they are, they cannot afford to apply the skill and industry of a polyglot to the understanding of the subject. A complaint is very frequently made, not without some justification, that there are not many readable books on the history of India or on the different aspects of her cultural life, which give the maximum of

accurate and reliable information in an attractive form within comparatively easy reach of an average educated person. With the first stage of mere pioneering long over, Indian historical research has, again, entered on a more definitive purpose, its scope has been vastly widened and its methods have become infinitely more intensive. It is scarcely possible for a scholar engaged in one branch of research to spare more than the minimum time required for building his general equipment in relation to other departments of study. Dr. Bimala Churn Law's new publication, *History of Pāli Literature* in two volumes, is a welcome addition to the type of books, which is most in want in India. To persons who do not pretend to be scholars but are nevertheless prepared to go a long way in digesting even hard stuff if the author is interesting, Dr. Law's book will prove difficult to resist. Scholars generally will also find it profitable to give these compendious volumes more than a cursory glance, and utilize the author's help in compiling a fairly exhaustive bibliography on the subject. Dr. Law is well aware of the fact that for the success of his undertaking he is indebted to a host of scholars who by their researches have greatly facilitated modern studies in Pāli Literature, Winternitz, Rhys Davids, Geiger, Kern, to mention only a few out of many. Most of the important Pāli texts have already been edited. The task of writing a history of Pāli Literature has thus become much easier recently than several years ago and it was certainly a happy idea that occurred to Dr. Law to execute it with the ability to which his work bears undoubted testimony. Although, however, the book under review will be widely and liberally appreciated, some features of it may invite criticism. His Introduction to the first volume, which is mainly concerned with the origin and home of Pāli (pp. xxviii) is the most unsatisfactory part of the whole work. What was wanted was a more detailed treatment of the subject and a clearer exposition of the author's own views which have been given in an haphazard manner. There is

much confusion in the author's attempt to determine the linguistic bases of Pāli throwing light on its literary forms. The author has repeated some well-known theories on : this all-important subject and the conclusion which he rather abruptly arrives at can hardly be regarded as balanced by sufficient arguments. Then there is another defect which perhaps was impossible to overcome in view of the general plan of treatment followed by the author. He has supplied us with summaries of contents of the texts and commentaries written in Pāli literature. In themselves they are quite admirable, but they embrace such a large variety of topics bearing on ethics, psychology, religion, geography, monasticism, politics, administration, social phenomena, etc., that a critical appraisalment of these divergent data in a single book could hardly be thought practicable. And yet without that co-ordination of facts, which require to be tested and controlled by a thorough examination of all available sources, this kind of mere cataloguing of details is not likely to be very helpful to a critical historian.

Nothing however can detract from the merit of the performance as a whole. Here in these two volumes readers will find ample material put together in a convenient manner, that may be expected to suggest new lines of research to enquiring minds. The very wide scope covered by the author may be indicated in the following outline. Chapter I is an attempt to settle the chronology of the Pāli Canon. The author differing from Rhys Davids in some important respects presents a chronological table on p. 42, which is based on a closer examination of the texts. Chapter II deals with Canonical Pāli Literature. Dr. Law follows the classification already adopted in the preceding chapter and explains every text with reference to its contents. (Bibliography except on matters of purely textual interest is very inadequate). Chapter III with which vol. I closes is entitled 'Pāli counterparts of the seven Abhidhamma treatises

of the *Sarvāstivāda School*, which are preserved in Chinese translations. Chapter IV with which Vol. II opens gives an account of 'Extra Canonical Works presupposed by Pali Commentaries', which includes such texts as the *Nettipakarana*, *Petakopadesa*, *Milinda Pañha*, etc. The next Chapter (V) deals with Pāli Commentaries, viz. the works of *Buddhadatta*, *Buddhaghosha* and *Dhammapāla*. Notice should have been taken of the fact that the commentary on the *Itivuttaka* already available in three different printed versions—Ceylonese, Siamese and Burmese, is being published by the Pāli Text Society. Chapter VI is devoted to a treatment of the Pāli Chronicles, the *Dipavamsa* and the *Mahāvamsa*. Another Chapter (VI) introduces the reader to Pāli manuals, beginning from the *Saccasamkhepa* of doubtful authorship and then passing to the *Abhidhammattha sangaha*, a philosophical treatise of considerable importance, and a few other small tracts. Chapter VIII is on Pāli Literary pieces by which are meant seven metrical compositions, the *Anāgatavamsa*, the *Jinacharita*, etc., which are classified as productions of Ceylon. Chapter IX furnishes a short account of Pali grammars, lexicographies and works on Prosody, etc. The author next sums up briefly some interesting features of the literature discussed in greater detail in the preceding chapters. Two appendices have been added. Appendix A is devoted to a concise classification of historical and geographical references in the Pali Pitakas. App. B. is an attempt mainly to restore Pāli Texts in inscriptions from India and Burma. It would have certainly been better had the author included in it a reference to the *Kharasthi* inscription in Prakrit on the relic casket from Kurram probably belonging to the early Kushāna period, which quotes a portion of the well-known text of the *Pratityasamutpāda*. [Ep. Ind., XVIII, pp. 16-17; Sten Konow, *Kharosthi Inscriptions*, p. 154].

Even a mere glance at the contents of the two volumes before us, however, cannot but convince the sympathetic reader of the magnitude of the work carried out by the author.

Dr. Law may well be proud of the valuable service he has rendered towards the edification of his own countrymen as well as those interested in Asiatic culture and thought. It is a book that will repay careful reading.

B. C. SEN,
Lecturer, Calcutta University.

“LIFE OF SWAMI VIVEKANANDA”—By His Eastern and Western Disciples, two volumes, Advaita Ashrama, Mayavati, 1933, Pp. 927, Rs. 4/-.

Swami Vivekananda is one of the greatest Indians of the modern era. In 1893 he leapt into meteoric fame by his great service to Hindu religion at the World Parliament of Religions held in the city of Chicago. To-day his followers are to be found in various parts of the globe and the Ramkrishna Mission of which he was the founder occupies a distinct place in Indian national life. Vivekananda was not only a sannyasin and a Karmayogin, he was a patriot, a seer, and a man who has left a deep imprint on the mind of people of different faiths. In this well-written biography one gets a faithful account of the Swami's life and intimate touches of that of his famous master Ramkrishna Paramahansa. Vivekananda was an inspired personality and this record of the life and work of such a man is a welcome addition to the literature dealing with the renaissance of Indian life and thought.

JAYANTA KUMAR DAS GUPTA,
M.A., Ph.D. (London).

NOTES AND NEWS

THE LATE MRS. MARY E. FOSTER OF HONOLULU.

The third anniversary of the passing away of the late Mrs. Foster falls on the 19th of this month. The Maha-Bodhi Society is making arrangements to observe the occasion in a befitting manner at all its centres. The munificence of our patroness was unparalleled in the annals of modern Buddhism and the world-wide interest shown in our faith is undoubtedly due to a large extent to the activities carried on with her benefactions. The work of the Maha-Bodhi Society in three continents would have been impossible without her generosity. On the occasion of the third anniversary of the passing away of this noble benefactress we are reminded of the great Visākhā who gave so much for the cause of Buddhism. Mrs. Foster resembles the great lay devotee in many respects for she assisted one who will, in the distant future, attain supreme enlightenment and save humanity. Last April we had to mourn the passing away of that heroic personality whose life and ideal had inspired her to such action. Though they have both passed away from our midst it will not be long before they come back to continue their interrupted work. The duty of the Buddhists in whose charge the work had been left by them is not to falter but to carry it on incessantly inspired by their high ideals. May their wishes be fulfilled.

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MR. JUGOL KISHORE BIRLA'S MUNIFICENCE.

Members of the Birla family are well known throughout the length and breadth of India for their business enterprises and wealth, but they are even better known and honoured for their generosity. Every good cause whether religious, educational or social has always found a champion in the family. Everyone in India watches with appreciation Mr. G. D. Birla's work on behalf of the down-trodden untouchables. At the time of the opening of the Sri Dharmarajika Vihara he gave the handsome amount of Rs. 5000 to our Society to buy a plot of land and when appeals were made for the Mulagandhakuti Vihara at Sarnath Mr. Rameswardas Birla gave a donation of Rs. 500. Again when we undertook the publication of the *Majjhima Nikāya* in Hindi a request was

made to the family for some help and Mr. Jugol Kishore Birla responded with a donation of Rs. 500. He followed this with another donation of Rs. 500 for the entertainment of Buddhist visitors to the Society from foreign countries. The latter help came at a time when it was most required, for no less than 600 visitors had assembled at Sarnath for the second anniversary of the Mulagandhakuti Vihara. There are thousands of equally rich families in India but few have the magnanimous generosity of the Birla family. They remind us of the glorious Buddhist period of Indian history when Buddhist millionaires made right use of their wealth by endowing schools, hospitals and centres of learning. May every prosperity reign in this great family for their prosperity means the prosperity and advancement of all good causes.

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OUR DISTINGUISHED OVER SEAS VISITORS : REVD. K. GUNARATANA THERA AND MR. TEOH KHAY CHEONG.

On the occasion of the second anniversary of the Mulagandhakuti Vihara we had the privilege of welcoming a party of distinguished visitors from Penang headed by Revd. K. Gunaratana Thera and Mr. Teoh Khay Cheong. They are the promoters and leaders of the Buddhist movement in Penang. By the establishment of the Nyanodaya Buddhist Association they are doing splendid service to the cause of Buddhism in that country. They came specially to take part in the anniversary of the Mulagandhakuti Vihara and to visit the sacred places in India. Their unassuming manners, religious devotion and sincerity endeared them to all who came in touch with them. We have no doubt that with such splendid workers, the Buddhist movement in Penang will make rapid progress. We wish them every success in their endeavours.

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DHAMMAPALA DAY IN CEYLON.

November first was observed all over Ceylon as the Dhammapala Day for the collection of funds for his memorial in Ceylon. No less than 1000 ladies took part in the sale of his picture and the result is said to have been very satisfactory. The Committee of ladies who organised the Day have formed themselves into a permanent association to keep the memory of the great leader fresh in their minds. We congratulate the

ladies on this step for they, indeed, owe him a deep debt of gratitude for what he had done to prevent the denationalisation carried on among the women of Ceylon by Christian missionaries.

* * * * *

PROPOSED INTERNATIONAL BUDDHIST UNIVERSITY AT SARNATH.

The first bulletin of the Proposed International Buddhist University at Sarnath in memory of the late Sri Devamitta Dhammapala has been posted to friends and admirers with an appeal by our President Justice Manmatha Nath Mukherji for financial help. The scheme has the support of such world figures as Dr. Rabindra Nath Tagore, Sir J. C. Bose, Sir C. V. Raman, Sir P. C. Roy and others. There are friends and admirers of the late leader all over the world who would like to associate themselves in the memorial but we have no means of sending the bulletin as no list of addresses has been kept. While we express our regret for this, we are at the same time prepared to despatch copies if names and addresses are forwarded either to us or to the General Secretary, Dhammapala Memorial Committee 4A, College Square, Calcutta. We trust that all who appreciate the work accomplished by the late leader will co-operate with the committee in making the scheme a success.

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MAJJHIMA NIKAYA IN HINDI.

We are glad to announce that the Hindi translation of this great Buddhist work will be out by the 20th of this month. Revd. Rahula Sankrtyayana has been working day and night to get it out by that date as he has to leave for Baroda immediately after that to preside over the Hindi section of the Oriental Conference. Our appeal has brought us the following donations for which we thank our generous supporters.

Mr. Jugol Kishore Birla	...	...	Rs. 500
H. H. The Maharaja of Chattarpur	..	..	100
Mr. Joseph Alles, Ceylon	...	...	100
Mr. Sarbananda Barua, Raozan	...	..	100
Dr. A. L. Nair, Bombay	...	...	100

We yet need nearly Rs. 2,000 to pay the final bill and appeal to our friends to help the Society in this noble undertaking.

SIR S. RADHAKRISHNAN'S LECTURE IN CEYLON.

Sir S. Radhakrishnan writes to say that the summary of his lecture published in our last issue is full of mistakes and that a complete report of the lecture will be published by him by the end of this month. We await the receipt of this publication to make our comments.

* * * * *

GENERAL SECRETARY'S VISIT TO ALLAHABAD AND LUCKNOW.

At the invitation of Rai Bahadur Pandit Sheo Narain who came to attend the anniversary of the Mulagandhakuti Vihara at Sarnath, the General Secretary and Samanera Piyaratana accompanied him to Allahabad and Lucknow. The party were guests of Sir Tej Bahadur Sapru who is a relation of Pandit Sheo Narain. Visits were made to the Municipal Museum where a fairly good collection of Buddhist sculptures is preserved, ancient city of Kausambi at a distance of about 55 miles and other interesting places in the town. Kusambi was an important city during the Buddhist period and Lord Buddha had spent sometime there during his sojourns. No appreciable excavations have been made at the site so far and the extensive ruins appear almost like a hill from a distance. If excavations are carried on the site is bound to produce objects of far-reaching importance for the understanding of the glorious Buddhist period in India's history.

The party motored from Allahabad to Lucknow and visited the two Buddhist temples in the city. Revd. Bodhananda of the Risaldarbagh temple is a silent and solid worker. Great credit is due to him for the work he has accomplished single-handed without the assistance of outside Buddhists. After these visits the General Secretary and the Samanera returned to Sarnath and Pandit Sheo Narain left for Lahore. The thanks of the party are due to Sir Tej Bahadur Sapru and his family for their splendid hospitality to them.

* * * * *

HINDU MAHASABHA'S CONDOLENCE AT THE DEMISE OF VENERABLE SRI DEVAMITTA DHAMMAPALA.

At the 15th annual Session of the Hindu Mahasabha held at Ajmere, the following resolution was passed:—

Resolved that the All-India Hindu Mahasabha places on record the much lamented demise of the Venerable Devamitta

Dhammapala, the founder and life Secretary of the Mahabodhi Society of India and an executive member of the Hindu Mahasabha.

Resolved that the Mahasabha highly appreciates the selfless activities that he made in the cause of spreading Aryan Culture for 43 years in India and the world.

* * * * *

ARYAN CULTURAL BROTHERHOOD.

The following are the resolutions passed by the Hindu Mahasabha at Ajmere to which reference was made in our last issue :—

Resolution No. 15. This session of the Hindu Mahasabha offers its heartiest welcome to its honoured guests, the Buddhist monks from Burma, Ceylon, China, Japan, Nepal etc., and strongly hopes that a joint league of Hindu and Buddhist Religions will now materialise into being to enlighten the present age of materialism with the message of peace of the ancient Arya Dharma.

Resolution No. 29. This session of the Hindu Mahasabha recognises the fundamental unity of ancient Aryan culture of India and of countries outside India such as China, Japan, Siam, Ceylon, etc., and requests the organisers of the Hindu Educational Institution to found Chairs for the study of Japanese, Chinese and Siamese languages and literature and the respective Governments of China, Japan, etc., to found similar Chairs for the study of Sanskrit.

This Sabha further authorises the president to organise deputations and take other necessary steps.

This Mahasabha appreciates the recent action of the German Government towards promoting Sanskrit learning and culture.

* * * * *

WAR-LORD BECOMES BUDDHIST PRIEST.

Once one of the most powerful war-lords in China, Marshal Sun Chuang-Fang, has retired to a Buddhist monastery there to remain the rest of his life as a Buddhist priest. Marshal Sun was at one time Commander-in-Chief of the Allied Forces of Kiangsu, Chekiang, Anhwei, Fukien and Kiangsi Provinces.

He first studied Buddhism under the Panchan Lama and he has now become a disciple of the famous Buddhist priest Yueh Hsi, which means "Washed by the Moon."

Marshal Sun says: "The great nation of China has reached such a critical period that I want to forget it all by

becoming a Buddhist disciple."—20th Oct. "Hindustan Times."

* * * * *

NEW FEATURES OF THE "MAHA-BODHI".

We are glad to announce to our readers that we have been able to secure the collaboration of Mr. Sri C. Sen, M.A., as Joint Editor of the Maha-Bodhi Journal from January next. He was formerly a Professor at Visvabharati, Santiniketan, and last year he spent a few months at Buddhist monasteries in Ceylon for studying Buddhism.

From next issue we are adding some new features to our journal of which education will be the most important.

FINANCIAL

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the months of January, February and March, 1933.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Yearly subscription ...	496	12 6	Printing Nov. and Dec. issues ...	255	14 0
Life subscription :—			Postage ...	97	3 0
Rani C. Dorji ...	75	0 0	Blocks ...	46	6 6
Kumar T. N. Pulger ...	75	0 0	Paper ...	47	0 0
Mr. N. Hewavitarne, 1st inst. ...	25	0 0	Typing articles ...	7	8 0
Prof. N. Roerich for Wesak No. ...	30	0 0	Coolies etc. ...	0	14 6
	<u>701</u>	<u>12 6</u>		<u>454</u>	<u>14 0</u>

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the months of January, February and March, 1933.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Sarnath Vihara a/c.			Sarnath Vihara a/c.		
Charity Box collection	152	2 8	Candles ...	32	0 0
Chief High Priests of Ceylon ...	100	0 0	Repairs of Patromax lamps, flowers, polish etc. ...	10	15 3
Mrs. R. M. Peries ...	50	0 0		<u>42</u>	<u>15 3</u>
C. O. ...	<u>302</u>	<u>2 8</u>	C. O. ...		

RECEIPTS.

	Rs.	A.	P.
B. F. ...	302	2	8
Mr. D. R. Weeratinga for flowers ...	3	0	0
Rincherhnamgyel Bhutia ...	9	0	0
Ugemchherig Bhutia ...	9	0	0
Nimlhame Bhutiani ...	1	0	0
Lt.-Col. & Mrs. R. N. Chopra ...	1	0	0
B. Gouri Sankar Prasad ...	1	0	0
Sardar Kartar Singh, Ajmer ...	1	0	0
Anonymous ...	1000	0	0
Mr. & Mrs. L. Oertel ...	5	0	0
Anonymous ...	171	6	6
Mr. & Mrs. S. Sloan ...	5	0	0
Mr. K. Karuna Karan ...	3	0	0
Mr. & Mrs. R. L. Mathur ...	1	0	0
Mrs. Tahsi Tsering ...	1	0	0
Chhotay Lama of Gangtok ...	1	0	0
Norzog Kazi of ...	2	0	0
Mr. M. C. Bhargawa ...	1	0	0
Mr. & Mrs. M. Ohno ...	1	0	0
Mr. R. K. Okina, Japan ...	1	0	0
Mr. J. P. Basu ...	1	0	0
H. E. The Governor of Pondichery ...	5	0	0
Mr. Gokul Chand Nagartha ...	10	0	0
Mr. Sukan Chand ...	2	0	0
Mr. Ram Krishna Pal ...	1	0	0
Mr. Tun Aung, Akyab ...	5	0	0
Miscellaneous ...	2	6	0
Book Agency a/c. Sales at Sarnath ...	305	14	3
Sales at Calcutta ...	172	13	0
M. B. S. a/c. Admission and Mem- bership fee from :—			
Mr. Teoh Khay Cheong ...	10	0	0
„ V. Shibayef ...	15	0	0
„ Natavaral D. Parekh ...	10	0	0
„ Stanley Fernando ...	10	0	0
„ Basil Crump ...	10	0	0
Donations :—			
Rev. L. Piyyaratna thero ...	15	0	0
Mr. S. G. Appuhamy ...	5	0	0
„ H. P. Karunaratne ...	4	0	0
„ B. M. Appuhamy ...	3	0	0
„ S. M. Kiribanda ...	2	0	0
„ K. H. Nonohamy ...	2	0	0
C. O. ...	2,110	10	5

EXPENDITURE.

	Rs.	A.	P.
B. F. ...	42	15	3
Incense burner ...	39	12	0
Rose water ...	0	8	0
Book Agency a/c. Post cards and pictures ...	86	13	0
Books ...	78	8	0
M. B. S. a/c. Salaries ...	212	4	0
Postage & telegrams ...	83	8	6
Rev. U Kondanna ...	10	0	0
Wooden beds 6 ...	19	0	0
Bed sheets pillow, cases, carriage, sta- tionery etc. ...	60	6	9
Meeting exp. ...	4	13	0
Receipt books ...	7	3	0
Slides ...	12	0	0
Secy. & servants train fare etc. to Calcutta ...	19	0	0
Freight & carriage on books, racks, Almirah ...	32	2	6
Pension of Devising ...	50	0	0
Ramkrishna mission Hospital donation ...	25	0	0
Samanera Dhamma- wansa ...	25	4	0
Land revenue etc. ...	8	5	0
Typewriter repair and selvyt cloth ...	9	1	0
Free School a/c. Pay of teachers ...	75	0	0
Institute a/c. Yearly subscription for newspapers ...	15	0	0
Salaries ...	81	4	0
Stationery, soap, books medicine, carriage, etc. ...	103	5	3
Food a/c. ...	519	3	0
Sarnath Building a/c. Wages of coolies and materials for kitchen ...	310	10	3
Garden a/c. Wages of malis ...	67	8	0
Mots ...	14	8	0
Straw for bullocks ...	4	8	0
Miscellaneous ...	0	4	0
M. K. V. Library a/c. Oil cloth for table ...	6	12	0
Yearly subscription for Theosophist ...	4	10	0
Book binding ...	2	0	0
C. O. ...	2,031	0	6

RECEIPTS.

	Rs.	A.	P.
B. F. ...	2,110	10	5
„ W. G. John Singho ...	1	0	0
„ L. Girigiri ...	1	0	0
B. Prasanna Kumar Barua ...	5	0	0
B. Harkishore Barua ...	5	0	0
Mr. S. Fernando ...	2	8	0
„ A. W. Salgoda ...	2	8	0
Sale of unrequired Beds ...	6	0	0
„ „ old materials ...	7	8	0
Refund on a/c. Sanitary arrangements ...	46	6	6
Institute a/c.			
Donations :—			
Mr. L. D. Cornelis Appuhamy ...	10	0	0
Mr. Sarbananda Barua ...	15	0	0
Mr. T. W. Siriwardhana ...	15	0	0
Anagarika Dharmapala trust allowance ...	614	8	0
Miscellaneous ...	5	0	0
U Ba Maung M.L.A. ...	5	0	0
Free School a/c.			
District Board Grant ...	20	0	0
Calcutta M. B. S. a/c. :—			
Charity box collection ...	38	2	0
House rent Jan.-Feb.-Mar. ...	247	8	0
M. B. S. a/c.			
Membership fee from Prof. M. K. Sen ...	5	0	0
Donation from Frieda Berlin ...	6	10	0
W. Sattissara Bhikkhu ...	3	0	0
Vihara a/c.			
Donation from Mr. J. Jayawardhana ...	5	0	0
Hall rent ...	6	0	0
Lokanatha Mission a/c. ...	7	0	0
Food a/c. ...	5	0	0
Library a/c.			
Corporation Grant ...	100	0	0

Total ... 3,295 11 11

EXPENDITURE.

	Rs.	A.	P.
B. F. ...	2,031	0	6
Napthalin ...	1	0	0
Tables & chairs ...	300	0	0
Contractor for Construction in part ...	1,000	0	0
Petty Expenses ...	0	6	0
Madras a/c. ...	212	15	0
Lokanath Mission a/c.			
Percels & Telegrams ...	6	11	0
Budhgaya a/c. ...	97	11	0
Gaya a/c. ...	40	8	0
Sankhissa a/c. ...	50	0	0
Sarnath Dispensary a/c.			
Maps & documents ...	11	0	0
Post cards & paper etc. to a priest, Colombo ...	4	0	0
Calcutta a/c.			
Pension of Durwan ...	15	0	0
Remington typewriter Co. ...	60	0	0
Electric bills ...	87	14	6
Gas bills ...	22	5	3
Slides ...	8	0	0
Jessop Co. for repairing roof ...	175	0	0
Literature etc. ...	26	14	9
Corporation tax ...	19	11	9
Beniapukur house repair ...	12	9	9
Furniture packing ...	15	0	0
Postage & telegrams ...	34	15	3
Charity & donation ...	9	12	0
Printing Cards etc. ...	29	3	0
Library a/c. ...	39	2	0
Stationery, soap, tram fare cooli etc. & sundry expenses ...	61	10	3
Typewriter repair ...	4	0	0
Mr. Devapriya a/c. ...	96	5	6
Mr. Wimalananda a/c. ...	68	8	0
Samaneras a/c. ...	6	10	9
Framing pictures ...	14	8	0
Trainfare etc. to Benares ...	17	8	0
Sarnath a/c. ...	14	6	6
Rev. Kondanna for steamer etc. ...	20	0	0
Buddhgaya a/c. ...	2	12	0
Lokanath Mission a/c. ...	5	12	6
Bhikkhu Jinaratane ...	22	6	0
Madras a/c. ...	51	11	0
Wages a/c. ...	92	5	0
Upasampada a/c. ...	54	9	6
Food a/c. ...	183	6	3

Total ... 5,027 3 0

THE MAHA-BODHI

INDEX TO VOLUME 41

1933.

A

	Page.
Aggañña Sutta—Translation from Pali ...	44
Anatta and Moral Responsibility—By Arya Dharma ...	93
Atman Doctrine?, Did the Lord Buddha Teach the ...	173
Ashes of the Great Dead on way to Ceylon ...	294
Anecdotes from the Life of the Late Ven. Dhammapala	385

B

Buddhists Wake up! Rescue Buddhagaya ...	7
Buddha Dharma ...	9
Buddhism in England ...	21
Brahmacharis, Practical Instructions to—By Sri Deva- mitta Dhammapala ...	31
Buddhism as Cure of Modern Ills ...	42
Buddhism as a Solution for Untouchability—By Devapriya Valsinha, B.A. ...	87
Buddhism in India, Rise and Fall of—By Sri Rahula Sankrtyayana ...	100
Book Reviews, ...	132, 433, 522
Birthday of Lord Buddha, On the—By Dr. Rabindra Nath Tagore ...	145
Brahmajāla Sutta, The—By Dr. Nalinaksa Dutta, M.A., D.Litt., Ph.D. ...	166
Buddhism, Rebirth of Ancient—By Lokanatha Bhikkhu	210
Buddhist Missionary, A great—By C. Jinarajadasa, M.A. ...	273

	Page.
Bodhi Citta—The Lamp of Truth—By Brahmachari Govinda	413, 468
Buddha's Teaching to Thinking Minds, Appeal of the —By Sir S. Radhakrishnan	445
Buddhism mere pessimism ? Is—By Dr. B. R. Chatterjee	457
Buddhism Corrupt ?, Is Modern—By B. L. Broughton, M.A., (Oxon.)	459, 487
Buddhist Thought in Germany, The History of—By Upāsaka Persian	496

C

Correspondence	36, 227
Calcutta Corporation Resolution	247
Ceylon's Homage to her Greatest Son	295
Correction	486

D

Dhammapala, The Ordination of the Ven. Sri Devamitta	5
Devamitta Dhammapala's Biography, The Ven. Sri ...	65
Devamitta Dhammapala, Gleanings from the last public utterances of the late Ven. Sri	146
Devamitta Dhammapala, Sri	147
Dhammapala and the Perpetuation of his Memory, The late Ven.—By Dr. Rabindra Nath Tagore, Santosh Kumar Bose, Sir J. C. Bose, Sir C. V. Raman, Sir P. C. R Roy, Justice M. N. Mukherji, General Kaiser Shumshere	248
Devamitta Dhammapala, The Ven. Sri—By Dr. W. A. De Silva	252
Devamitta Dhammapala, The Ven. Sri—By H. A. P. Sandarasagara, K.C.	257
Devamitta Dhammapala, Sri—By Bhikkhu Ananda Metteyya	270

	Page.
Devamitta Dhammapala's Place in the World of Tomorrow, the Ven. Sri—By S. C. Guha Khasnabis, M.A., B.L.	275
Dharmapala, The Anagarika—By Dr. B. C. Law, M.A., Ph.D.	277
Dharmapala, The Last hours of the Ven. Sri Devamitta—By Devapriya Valisinha	278
Dharmapala's Instructions About the Cremation of His Body, The Late Ven.	284
Dharmapala's Ashes, The Ven.	287
Dhammapala, Sri Devamitta (A Life Sketch)—By Sri C. Sen, M.A.	326
Dhammapala Memorial, Bhikkhu	380
Dhammapala Memorial in Ceylon, Devamitta	383
Dhammapala, The Late Ven. Sri Devamitta—By Charles Fleischer	435
Dharmapala, A Letter of Ven.	388
Dhammapala Day in Ceylon	503
Devamitta Dhammapala, More Tributes to the Late Sri	513

E

Errata	390
---------------	-----

F

Financial	140, 532
Friendliness—By Prof. Nicholas Roerich	162
Fellowship of Faiths, The World	198
Founder and After, The Demise of the—By Devapriya Valisinha	262
Funeral Rites Performed at Holy Isipatana	285
First Turn of the Wheel of Law at Sarnath, The	453

G

Gleanings	129
------------------	-----

	Page.
H	
Happiness—By Bayard Elton	471
I	
Indian Religious Teachers	13
India as Heaven on Earth—By Dr. A. L. Nair ...	202
J	
Japanese Artists, Reception to	119
Joodh Shumshere Jung Bahadur's Nephew in Sarnath, His Highness Maharaja	126
K	
Karma Doctrine, The Scientific Conception of the ...	15
Karma and Rebirth, A discussion on the—By Bhikkhu Ananda Metteyya	178
Kali Devi—The First Saintess—By A. D. J. ...	407
L	
Lummuni Garden, Notes on Excavation and other Preliminaries—By Gokal Chand Nagratha ...	23
Lest we forget—By Ananda Kausalyayana ...	192
Letters of Condolence	962
M	
Monk's Mission in London	6
Maha Bodhi Society, Forty-one Years Work of the ...	33
Mulagandhakuti Vihara Anniversary Celebration at Sarnath	38
March to Buddhagaya, The	42
My Mandate—By Manava the Writer	78
Maha Bodhi Society	124
Maharaja of Baroda's Love of Buddha's Doctrine, His Highness the—By Dr. A. L. Nair	188

	PAGE
Monuments, Neglect of—By K. P. Jayaswal, Bar-at-Law	191
Meditation (Poem)—By Dr. H. W. B. Moreno, B.A.	232
Memorium, In—By Prof. Nicholas Roerich	244
Memorium, In—Rai Bahadur Pandit Sheo Narain	259
Meetings in honour of Sri Devamitta Dhammapala, Reports of the Memorial	305
Maha Bodhi Society, Buddhist Mission, London,— Annual Report of the	430
Mirror of Truth, The—By Bayard Elton	502
Mulagandhakuti Vihara, The Second Anniversary of the	512

N

Nirvana? What is	19
Notes and News	51, 133, 223, 436, 478, 527

O

On a Number of Things—By M. Salanave	475
--------------------------------------	-----

P

Presentation of a Buddhist Relic to the Maha Bodhi Society—By Rai Bahadur Dayaram Sahni	1
Pan-Buddhistic League?, Why not Organise	205
Press Tributes	357
Peace to All Beings—By Prof. Nicholas Roerich	391
Peace Banner Convention in Washington—A Message	396
Pataliputra—By Rai Bahadur Pandit Sheo Narain	425

R

Reminiscences of My Early Life—By Sri Devamitta Dhammapala	151
Reminiscences—By Ananda Kausalyayana	264
Roerich Banner of Peace—By D. George Chklaver	398
Roerich Pact, The	401

	PAGE
Roerich, Nicholas—By Milinda	403
Rewalsar Temple, An Appeal for the Preservation of the (Poem)—By C. F. U.	412
Right Livelihood—By Devapriya Valisinha ...	417
Roerich Peace Banner	506
Rewalsar Lake and its Temples—By P. P. Siriwardana	511

S

Sima and Upasampada Ceremony at Holy Isipatana ...	67
Sankhissa Basantpore—By Jagat Narain, B.A., LL.B.	112
Sinhalese, To a Great (Poem)—By Rohika ...	242
Simplest Formula—By K. Fischer	439

T

Tagore's Poem on Buddha Day, Dr. Rabindra Nath ...	232
Telegraphic Messages Received	377

V

Vasettha Sutta	71
-----------------------	----

W

Wesak—By J. F. McKechnie	171
---------------------------------	-----

LIST OF ILLUSTRATIONS

Resolutions Passed at the First International Buddhist Conference held at Buddhagaya	...	...	<i>Facing Page</i>	1
Bhikkhu Devamitta Dhammapala	...	..	..	145
Prof. Nicholas Roerich	...	..	..	152
Roerich Research Institute, Himalaya	...	..	..	153
Mahatma Gandhi's Letter to D. Valisinha	...	..	..	178
Mr. K. Nosu and Mr. S. Kawai	...	..	..	179
Professor Nicholas Roerich's Painting	...	..	..	210
Professor Nicholas Roerich's Painting	...	..	..	211
The Founder	...	..	..	241
The Anagarika Dharmapala in 1893	...	..	..	252
The Anagarika Dharmapala as Buddhist Delegate to the Parliament of Religions	...	..	..	253
The Anagarika Dharmapala in Japan	...	..	..	260
The Ven'ble Anagarika Dharmapala at the Formation of the Indo-Japanese Association, Tokyo	...	..	..	261
The Anagarika Dharmapala at Buddhagaya	...	..	..	268
The Anagarika Dharmapala in London, 1927	...	..	..	269
The Anagarika Dharmapala at the age of 36	...	..	..	276
The Anagarika Dharmapala at the Parliament of Religions at Chicago, 1893	...	..	..	277
Remains of the Great Dead on the Bier ready to be taken in Procession	...	..	..	284
The Remains being borne for Cremation	...	..	..	284
The Funeral Procession at Sarnath	...	..	..	286
Perumbulating the Pyre before the last rites are performed	...	..	..	286
The Anagarika Dharmapala	...	..	..	292

(32560)

viii

The Ransivige in which the Casket of Ashes was conveyed in Procession.		
Devapriya Valisinha in the centre ...	Facing Page	293
The Casket of Ashes being received by the Hon. Sir D. B. Jayatilaka, Kt. ...	..	293
How Ceylon paid Her last Homage to Her Greatest Son ...	..	300
Ashes on the Balcony of the Vidyodaya College Hall ...	..	308
The Ven. Dharmapala at the Opening Ceremony of the Mulagandha Kuti Vihara ...	..	309
Ashes of the Great Dead at Sri Dharmarajika Vihara ...	..	309
The Mortal Remains of the Great Dead at the Cremation Ground ...	..	324
Another View of the unprecedented crowds in front of the Vidyodaya College ...	..	324
The Funeral Pyre ...	..	325
The Anagarika's Devout Mother Srimati Mallika Hewavitarne ...	..	332
The Anagarika's Foster Mother, Mrs. Mary E. Foster ...	..	333
The Ven. Sri Devamitta Dhammapala after his Second Ordination 1933 ...	..	348
The groups of High Prises who came from Ceylon with Ven. Dhammapala in the centre ...	..	349
The Anagarika's devoted brothers ...	..	356
Fascimile of one of Mrs. Mary E. Foster's Letters ...	..	359
The First Ordination of the Ven. Anagarika Dharmapala	364
The Ven. Dharmapala at the Fellowship of Faiths in London ...		365



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